



Yogācārabhūmi-śāstra

(Translated Chapters)

By Maitreya Bodhisattva

Translated into English by

Ven. Shi Chuan Guan

Mr. Lee Cheng Soon

(Based on Chinese Translated Text by

Master Tang Xuan Zang)

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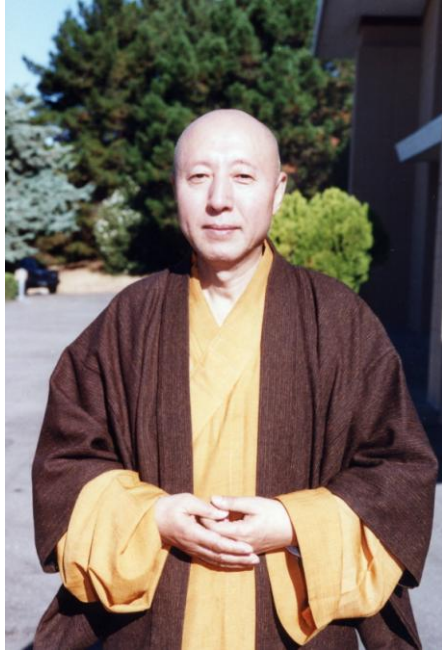
11F., 55 Hang Chow South Road Sec 1, Taipei, Taiwan, R.O.C.

Tel: 886-2-23951198 , Fax: 886-2-23913415

Email: overseas@budaedu.org

Website: <http://www.budaedu.org>

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To our most compassionate teacher,
Late Master Miuking ^上妙^下境老和尚,
Our Family and Friends and All Sentient Beings.

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About the Translators

Shi Chuan Guan 釋傳觀

Venerable Shi Chuan Guan was ordained as Shi Zhi Xing 釋智行 under Master Miu King 上妙下境老和尚 in 2002 (higher ordination in 2003) and began his monastic training in Fa Yun Monastery 法雲寺(New Mexico, United States), learning the sutras and practised meditation under the Mahayana Buddhist tradition while studying the Theravadin Pali Canon. Returning to Singapore in 2006, he continued his training under Ven. Kwang Sheng in Kong Meng San Phor Kark See Monastery, and was given the Dharma name, Shi Chuan Guan 釋傳觀.

Since 2009, he serves as a resident monk in the Buddhist Library while giving Dharma and meditation classes at the library and various Buddhist organisations. Online, he reaches out to the Buddhist community via his blog at www.buddhavacana.net, facebook, twitter, and through apps on Apple and Android mobile devices. He received his degree in Computer Engineering from Nanyang Technological University (NTU) and worked in the IT industry prior to monkhood.

Lee Cheng Soon 李清順

Cheng Soon sought refuge under Master Miu King in year 1999. Thereafter, he went through short term novice monkhood program in Kong Meng San Phor Kark See Monastery twice in year 2000 and 2001. During 2004-2009, he underwent monastic training in Fa Yun Monastery and in Singapore. At present, besides his involvement in translation work, he conducts Buddhists Counselling sessions in the Changi prison.

He received his Honours degree and Master degree in Computer Science from National University of Singapore (NUS) and worked in the IT industry prior to devoting his time to Dharma learning and practice.

Preface

Translation finally began in mid September 2009 after much procrastination. This translation work is started as an attempt to share the Yogācārabhūmi-śāstra with the English speaking community and perhaps also to stir up interest among the Chinese speaking community.

In the first session, we briefly discussed the approaches we could possibly undertake for the translation, whether to do a literal translation or to do a semantic translation, which would capture what we think is the intended meaning of the sentence or paragraph and not provide a word for word translation. We decided to adopt the former and when in need, give meaning in footnote when it is ambiguous. In the end, we adopted a hybrid approach rather than a strict literal translation approach, including using Sanskrit terms where applicable.

Of the Foundations (some translate as stages), we have completed the Foundation of Actualization of Cultivation 修所成地 and the Bodhisattva Precepts Manual 菩薩戒本經 (part of the Foundation of Bodhisattva 菩薩地).

The Foundation of Actualization of Cultivation is the twelfth (of seventeen) in the Primary Foundation 本地分中第十二. This is like a summary of the next foundation, the Foundation of the Sravaka 聲聞地, and is part of the three part practice of Hearing, Contemplation and Cultivation 聞思修.

The Bodhisattva Precepts Manual contains a set of training rules undertaken by those individuals who are striving on the path towards Buddhahood. Together with the Six Perfections, the Bodhisattva Precepts form a part of the Three-fold Practice of Sila, Samadhi & Prajna 戒定慧三學.

We chose to start our translation with these two sections, in the hope that it would give the practising reader something that can be used immediately. This is not to imply that the earlier chapters are non-essential, but that we hope the reader (and perhaps more importantly ourselves) do not get disheartened with the massive initial chapters. In due time, when we have sufficiently covered a few foundations, we would begin translation of the earlier chapters.

Much of the translation is based on the teachings given by our late teacher, Master Miu King 上妙下境老和尚, to whom we are deeply indebted. Needless to say, we have also relied heavily on the English translation of the Nikayas in the Pali Canon for insight into some of the meanings or renderings. We have also referred to the English translation of the Visuddhi-magga on occasion for guidance on translation style and depended much on numerous Buddhist dictionaries and reference text for guide on technical renderings of Buddhist terms. The complete Yogācārabhūmi śāstra (less topic outline and commentary) can be found in the CBeta Taisho Tripitaka collection (<http://tripitaka.cbeta.org/T30n1579>).

We would like to thank Bhante B. Dhammaratana and The Buddhist Library (Singapore) for the place we use during our translation. Bhante has been very kind to provide residence in the library since July 2009 and very open handed in sharing the resources for group practices and translation work. Further thanks to Ms Shen Xiuzi for proof-reading, and other individuals who have contributed to this translation in one way or another.

Last but not least, we would like to thank The Corporate Body of the Buddha Educational Foundation 佛陀教育基金會, especially Mr. Tony Liao 廖誠麟 and Mr. Kuei-Liang Juan 阮貴良, for their kind assistance in making this publication possible.

May all who read the translation be inspired
to learn and practise accordingly and attain Final Liberation, Nirvana!



Technical Notes

This book contains two translated chapter/section, each with the English Translations and the original Chinese text. Each paragraph is numbered for easy cross-referencing.

Corrections and Feedback

For the most part, the primitive and crude translation you will find here is due to our inexperience in translation work. We hope the translation will serve you as much as it has helped us in understanding the “Yogācārabhūmi-śāstra”.

This is a translation work in progress and being our first formal attempt, we hope to hear from others your comments on our approach and translated text so that we can improve on it. Should there be any typos, errors or mistranslations, please contact us so that we may put in updates and corrections where necessary. You may contact either of the following translators:

Ven. Shi Chuan Guan (wakeupnow@gmail.com)

Mr. Lee Cheng Soon (ruqing@gmail.com)

Yogācārabhūmi śāstra (Topic-outline and commentary) Chapter Twenty

The Twelfth Main Stage: Stage of Actualization of Cultivation

<i>Topic Outline</i>	<i>Śāstra Text</i>
<i>C9. Stage of Actualization of Cultivation</i>	[1] “Stage of Actualization of Contemplation” has been taught. What is meant by “Stage of Actualization of Cultivation ¹ ”?
<i>D1. Conclusion of the previous chapter and commencement of the present chapter</i>	
<i>D2. Overview and Analysis</i>	[2] In brief, there are four areas which are known to universally encompass “Stage of Actualization of Cultivation”.
<i>E1. Overview</i>	
<i>F1. Encompassing by Four Areas</i>	
<i>G1. Declaration</i>	
<i>G2. Elucidation</i>	[3] What are the four areas?
<i>G3. Listing</i>	[4] 1. Habitat of Cultivation; 2. Causes and Conditions for Cultivation; 3. Cultivation of Yogā; 4. Fruits of Cultivation.
<i>F2. Encompassing by Seven Branches</i>	[5] Thus are the four areas that are encompassed by seven branches.
<i>G1. Declaration</i>	
<i>G2. Elucidation</i>	[6] What are these seven?

¹ Also commonly translated as “Stage of Practice”.

G3. Listing

- [7] 1. Completeness of birth;
2. Completeness of hearing of Right Dharma;
3. Nirvāṇa as the foremost importance;
4. Maturation of the potential wisdom for liberation;
5. Cultivation of Counter-measures;
6. Purification of all worldly seeds;
7. Purification of all unworldly² seeds.

G4. Conclusion

- [8] In this way, the four areas and seven branches encompassing all the meanings of the Enlightened Teachings are to be known in full elaboration. Base on the well-spoken Dharma Vinaya, all practices can be completed.

*E2.
Accompaniment
Analysis*

- [9] What is meant by “Completeness of birth”?

*F1. Completeness
of birth (first
branch)*

G1. Elucidation

G2. Declaration

- [10] In brief, there are ten types.

G3. Listing

- [11] There are five dependent on internal, five dependent on external, summing up to ten types dependent on both internal and external.

G4. Analysis

*H1. Dependent on
internal*

- [12] What is meant by “Five Dependents on Internal” within “Completeness of birth”?

I1. Elucidation

² Also commonly translated as supra-mundane, other-worldly, out-worldly.

I2. Listing

- [13] That is,
1. Completeness of common division;
 2. Completeness of habitat;
 3. Completeness of dependent;
 4. Completeness of absence of obstacles related to karma;
 5. Completeness of absence of obstacles related to faith and understanding.

I3. Analysis

J1. Completeness of Common Division

- [14] Completeness of Common Division: a being, is born among humans, gains an able body with no mental or physical defect³.

J2. Completeness of Habitat

- [15] Completeness of Habitat: a being, is born among humans within central regions and not in the outskirts⁴.

K1. Declaration

K2. Analysis

L1. Put forth habitats

- [16] In such habitats, there is four-fold community: Bhikṣu (Buddhist monks), Bhikṣuni (Buddhist nuns), Upāsaka (Buddhist laymen) and Upāsikā (Buddhist laywomen).

L2. Excluded habitats

- [17] Not to be born among people⁵ in whom there are no four-fold community and no virtuous or enlightened ones who speak and practise according to the Dharma.

J3. Completeness of Dependent

- [18] Completeness of Dependent: a being, is born within central regions, has no physical handicap, is mentally receptive⁶ and is able to comprehend all the meanings of the well-spoken and ill-spoken (wholesome and

³ Literal translation would render as “Perfection of common division: a being, is born among humans, gains a body of a man, complete with male organs.” Such male dominant expression is reflective of the cultural backdrop in Ancient India.

⁴ Central regions refer to areas where Buddhist teachings can be found, while outskirts refer to any area where Buddhists teachings cannot be found.

⁵ The original text contains the terms “Dasyus” and “Mlecchas” which refer to the said communities.

⁶ Literal translation would render as “not foolish and stubborn in character”.

*J4. Completeness of
Absence of
Obstacles related
to Karma*

unwholesome) teachings.

[19] Completeness of absence of obstacles related to karma: a being, having fulfilled “Completeness of Dependent”, does not commit nor instruct others to commit any of the five heinous deeds. If one does so, one is definitely unable to attain Enlightenment (in that life).

*J5. Completeness of
Absence of
Obstacles related
to Faith and
Understanding.*

[20] Completeness of Absence of Obstacles related to Faith and Understanding: a being who has definitely not committed the five heinous deeds, does not arise faith and understanding towards unwholesome places nor see purity in them. Unwholesome places refer to various deviant devas and other (heterodox) schools.

*K1.Free of
Improper
Understanding and
Practice*

*K2. Arousing Pure
Faith and
Understanding*

[21] Due to one’s prolong exposure to the Buddha’s well-spoken teachings and cultivation of pure faith in his past lives, a person in his present life arises faith and understanding in the enlightened practices only, and sees purity in them.

*H1. Dependent on
External*

[22] What is meant by “Five dependents on external” found in “Completeness of birth”?

I1. Elucidation

I2. Listing

[23] That is,

1. Completeness of Great Teacher;
2. Completeness of the establishment of Right Worldly Dharma;
3. Completeness of accomplishment of the Right Ultimate Dharma;
4. Completeness of non-cessation of Right Practice;
5. Completeness of supportive requisites.

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I3. Analysis

J1. Completeness of Great Teacher

[24] Completeness of Great Teacher: a Puḍgala, has the five internal dependents for “Completeness of Birth”, and encounter the birth of the Great Teacher, that is the Tathāgata, a perfectly enlightened one, the knower and seer of all, who has no obstruction with all phenomena.

J2. Completeness of the Establishment of Right Worldly Dharma

[25] Completeness of the Establishment of Right Worldly Dharma: a Puḍgala, encountering the birth of a Buddha and his teaching on wholesome and unwholesome dharma, on morality et cetera, elaborating up to dependent origination teachings, and its broad analysis, that is sūtra, geya (recited verse), vyākaraṇa (accomplishment foretelling), gāthā (verse/prose), udāna (self exclamation), nidāna (dependent origination), avadāna (parable), itivṛttaka (this was said), jātaka (birth stories), vaipulya (extensive), adbhuta-dharma (rare Dharma) and upadeśa (commentarial).

J3. Completeness of Accomplishment of the Ultimate Truth

[26] Completeness of Accomplishment of the Ultimate Truth: with the skillful teaching of the Right Worldly Dharma by the Great Teacher (Buddha), the disciples relying on these teachings, and further receiving others’ guidance and teachings, practices the thirty-seven factors of enlightenment, and attains fruits of a śramaṇa⁷. Having accomplished completeness of the fruits of a śramaṇa, one is able to further develop, enhance and attain superior and immense practices and merits.

J4. Completeness of Non-cessation of Right Practice

[27] Completeness of Non-cessation of Right Practice: Although the world-honoured Buddha has entered Nirvāṇa, the Right Worldly Dharma has not yet ceased and the Right Ultimate Dharma has neither become

⁷ Fruits of śramaṇa: stream-enterer and above. See Dīghanikāya [DN2] Sāmaññaphala Sutta.

J5. Completeness of Supportive Requisites

concealed nor ceased.

[28] Completeness of Supportive Requisites: With the presence of the four requisites that is supportive of the receiving (learn) and using (practice) of the Dharma, one can then learn and practice the Dharma. All the faithful lay elders, householders, Brahmins et cetera., knowing that others (the saṅgha) are able to fulfill the holy life through the learning and practice of the Dharma, fears that they will regress in the Dharma if the requisites are lacking; hence they earnestly and diligently offer all types of robe, food, furniture⁸ and medicinal supportive items.

G5. Conclusion

H1. Named "Habitat for Practice"

[29] In this way, dependent on the internal and external "Completeness of Birth" are the ten types named. These ten types of "Completeness of Birth" are named "Habitats for Yogic (Meditation) Practice". Dependent on this, with these established habitats as dependents, are all the Enlightened Dharma⁹ (Enlightenments) of the Buddha's disciples attained.

H2. . Expounding of the Enlightened Dharma

[30] In brief, there are two such categories of Enlightened Dharma. Firstly, learner (śaikṣa, sekha); secondly, non-learner (aśaikṣa, asekha). In the present context, the latter non-learner is meant: including the Right-View of non-learner, up to the Right Wisdom of a non-learner. How is this so? This is because although the learner has the enlightened Dharma, in the process (towards non-learner stage), unenlightened defilements are still lingering on and can still arise.

⁸ Supportive items are usually listed as Robes, Food, Lodging and Medicine. Here 'lodging' is rendered as 'furniture' to better approximate the Chinese translation, but should include all forms of living requisites such as basic shelter and furnishing. In most communities, this also includes transport as a support.

⁹ States or stages of Enlightenment.

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H3. Affirmation of Universally Encompassed Meaning

[31] In this way, there are ten types found in the meaning of the enlightened teachings of the initial branch “Completeness of Birth”. Beyond this, there is no additional “Completeness of Birth” that can surpass or supplement it.

F1. Next three branches

[32] What is meant by “Completeness of Hearing¹⁰ Right Dharma”?

G1. Separate Declaration

H1. Completeness of Hearing Right Dharma

I1. Elucidation

I2. Analysis

[33] That is, right teaching and right learning of Dharma, these two are collectively known as “Completeness of Hearing Right Dharma”.

J1. Brief Declaration

J2. Expanded Differentiation

[34] Further, there are in brief two types of “Right teaching of Dharma”:

K1. Right Teaching of Dharma

L1. Declaration

L2. Listing

[35] In accordance and undefiled.

L3. Reference

[36] Broadly speaking, there are twenty types that are to be said in “Stage of Bodhisattvas”.

K2. Right Hearing of Dharma

[37] Further, there are in brief four types of “Right Hearing of Dharma”:

L1. Declaration

L2. Listing

[38] 1. Distance from pride and arrogance;
 2. Distance from contempt;
 3. Distance from inferiority complex;

¹⁰ Hearing includes all forms of learning possible, with emphasis on hearing from an enlightened or capable teacher.

	4. Distance from distraction.
<i>L3. Conclusion</i>	[39] Hearing the Dharma while being distanced from these four types of faults is known as “Right Hearing of Dharma”.
<i>L4. Reference</i>	[40] Broadly speaking, there are sixteen types that are to be said in “Stage of Bodhisattvas”.
<i>H2. Nirvāṇa as the foremost importance</i>	[41] What is meant by “Nirvāṇa as the foremost importance”?
<i>I1. Elucidation</i>	
<i>I2. Analysis</i>	[42] Wherein Buddha’s disciples depend on the functioning of “Completeness of Birth”, listen to the Right Dharma in accordance to the earlier said descriptions, and only have Nirvāṇa as the foremost importance. One shall listen to the Dharma solely to attain Nirvāṇa, focused solely on Nirvāṇa, neither for the sake of gaining others’ belief in oneself nor for the sake of material support, reverence or fame.
<i>J1. Differentiate Listening of Dharma</i>	
<i>K1. Brief Declaration</i>	
<i>K2. Expanded Analysis</i>	[43] Further, “Hearing of Dharma focused on Nirvāṇa” has ten dharma functioning, with Nirvāṇa as foremost, that are dependent on the element of “Nirvāṇa with remainder” and the element of “Nirvāṇa without remainder”. It is to be known that dependent on the element of “Nirvāṇa with remainder”, there are nine dharma functioning, with Nirvāṇa as foremost. Dependent on the element of “Nirvāṇa without remainder”, there is one dharma functioning, with Nirvāṇa as foremost.
<i>L1. Elucidation of Ten Dharma Functioning</i>	
<i>L2. The Two Dependents Put Forth</i>	[44] Wherein “Wisdom due to Hearing” act as the cause, the three types of faith and understanding arises with respect to the path and path’s fruition of Nirvāṇa :
<i>M1. Dependent on the Element of</i>	1. Faith in real existence (of path and path’s

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*Nirvāṇa with
Remainder*

*N1. Clarification of
sequence present*

*01. Arising of
Three Faiths and
Understanding*

*02. Steering
Towards and Entry
into the Wisdom
due to
Contemplation*

*03. The Two
Skillful Means to
Steer Toward*

*04. Steering
Towards and
Attainment of the
Wisdom due to
Cultivation*

*05. Steering
Towards and Entry
into "Seeing of the
Path"*

*06. Repeated
Practice of the
Path of Cultivation*

*N2. Conclusion of
the Named
Dependent*

fruition of Nirvāṇa);

2. Faith in the merits (of path and path's fruition of Nirvāṇa);
3. Faith in the ability of oneself to obtain the bliss of Nirvāṇa and its skillful means.

- [45] With the arising of such faith and understanding, in order to accomplish "Wisdom due to Contemplation", one dwells physically, distant from noise and disturbances, and abides mentally, distant from all unwholesome pondering and thoughts that obscures and hinders. Dependent on these, one is thus able to steer towards and enter into "Wisdom due to Contemplation" that has wholesome and definite meaning.
- [46] Dependent on this, one is able to steer toward and enter into the two skillful means: uninterruptedness and earnestness.
- [47] Through this sequence (of practices), one attains up to "Wisdom due to Cultivation". Dependent on this, one arouses supreme understanding via seeing the faults of birth and death and also the merits of Nirvāṇa.
- [48] Through iterative cultivation, (one) enters into "Direct seeing of the Truths", first attaining "Seeing of the Path", Learner's Liberation.
- [49] Having achieved "Seeing of the (Noble) Trail", due to one's repeated practise of the higher "Path of Cultivation", one further attains the Non-Learner's Liberation.
- [50] Through the attainment of this, (one's) liberation is completed. This "Completeness of Liberation" is named "Element of Nirvāṇa with remainder". By having this

*M2. Dependent on
Nirvāṇa without
remainder*

Nirvāṇa as the foremost importance, the previous nine dharma¹¹ are completed through sequential cultivation.

[51] It is to be known that this “Completeness of Liberation” has the element of “Nirvāṇa without remainder” as the foremost importance.

*J2. Revealing
Superior Benefits*

[52] By learning the Right Dharma with Nirvāṇa as the foremost importance, it is to be known that (one) will gain five types of superior benefits.

K1. Declaration

[53] What are these five?

K2. Elucidation

K3. Listing

[54] That is: when one is learning the Dharma, one benefits oneself and others; when one cultivates the Right Practice, one benefits oneself and others; and one is able to attain (reaches and transcends) the boundary of the whole mass of suffering.

K4. Analysis

*L1. Listening the
Dharma*

[55] If the Dharma teacher teaches the Right Dharma for the aforementioned meaning, and the Dharma listener (student) listens to the Dharma for this purpose, this is known as “Benefiting others”.

*M1. Benefiting
others*

M2. Self Benefiting

[56] Further, by listening to the Right Dharma with a wholesome mind (intention), one is able to receive and accept the deep, profound and supreme taste of the meaning of the spoken Dharma. Due to this, one attains great joy, and is able to evoke the wholesome roots of renunciation; hence one is able to benefit oneself at this juncture.

¹¹ Three under section O1, two under section O3, and one each from section O2, O4, O5 and O6, adding up to nine in total.

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L2. Cultivation and Practice

M1. Benefiting others

[57] If there is a great teacher who practices in accordance with the Dharma-Vinaya, skillfully manifests¹² the attainment of Perfect Enlightenment and the means for leading others to cultivate and practice rightly, for the sake of establishing the Right Dharma. Thus, when others cultivate the Right Dharma, this is Dharma offering to the Great Teacher (the Buddha). Hence it is said to benefit others.

M2. Self Benefiting

[58] Due to this Right Practice, (one) is then able to attain the bliss of quietude (of defilements), leaving only the element of “Nirvāṇa with remainder” (five aggregates). Hence it is said to be “Self Benefiting”.

L1. Attainment of the Boundary of the Whole Mass of Suffering

[59] If one enters Nirvāṇa within the element of Nirvāṇa without remainder, it is named as “Attainment (reached and transcended) of the Boundary of the Whole Mass of Suffering”.

K5. Conclusion

[60] This is named “Having Nirvāṇa as the foremost importance”, the superior benefit of learning the Right Dharma.

I3. Conclusion

[61] In this way, (the above) is named as the complete expanded meaning of “Nirvāṇa as the foremost importance”. Beyond this, there is none other, whether surpassing or supplementing it.

H1. Maturation of the Potential Wisdom for Liberation

[62] What is meant by “Maturation of the Potential Wisdom for Liberation”?

I1. Elucidation

¹² This should not be misconstrued as the Hindu concept of Buddha being the manifestation (avatar) of their god Vishnu. See Anguttara-nikaya 4.36 Dona Sutta for Buddha’s answer to who he is.

I2. Analysis

J1. Analysis of Names

K1. Overall revealing of the Two Branches

K2. Separate Accompaniment Analysis for Queries

J1. Differentiation of the Sequence

K1. Virtuous Friends as Dependent

K2. Supported by Precepts

K3. Desire to Realize (Ultimate) Reality

K4. Ability to Endure Criticisms

K5. Delight in Hearing and others

- [63] The maturation of Wisdom is named due to the maturation of the branch of Vipāśyanā (Insight Wisdom); (similarly), the maturation of Wisdom is named due to the maturation of the branch of Śamatha (Quiescence).
- [64] How is this so? This is because wisdom found in concentration interacts with one’s perceived subject in a pure manner.
- [65] Further, for the branch of vipāśyanā, one initially has a definite need for virtuous friends as dependent.
- [66] The branch of śamatha is supported by “Completeness of Precepts”.
- [67] Further, dependent on virtuous friends as support, one has the desire to realize the real nature of the subject one perceives.
- [68] Dependent on the support of “Completeness of Precepts”, with regards to the strengthening precepts, one transgresses the pure precepts and act in an improper manner violating the regulations, wherein one’s fellow wise practitioners, due to seeing, hearing or suspicion, highlight one’s offences, remind one about them, or instruct one to learn accordingly. At such a time, one should endure the criticisms.
- [69] Further, dependent on the desire to realize the (ultimate) reality of the perceived, one delights in hearing. Dependent on delights in hearing, one poses questions. Dependent on posing of questions, one hears deep and profound meanings of the Dharma that one has not heard before.

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K6. Purification of Dharma Meanings and others

[70] Due to repeated and uninterrupted learning, (one) transforms and attains, with regards to the meaning of the Dharma, clarity and purity. Further, one dispels any previously arisen doubts.

K7. Revulsion of (Worldly) Celebrated Matters

[71] In this way, with the transformation of realizing wisdom towards clarity and purity, (one) is able to see faults and dangers in all worldly celebrated matters and have deep revulsion in one's heart.

K8. Non Delight in the World

[72] Thus, due to the well developed revulsion, (one) does not arouse any longing or delight for worldly celebrated matters.

K9. Wish for Ending of Unwholesome Destinations

[73] Due to the non longing of worldly rebirth-enriching ways, one arouses right aspirations for the sake of ending all dharma leading to unwholesome destinations.

K10. Aspiration to Attain the Fruit of Enlightenment

[74] Further, for the cultivation of all the wholesome Dharma that are counteractive (to the dharma leading to unwholesome destinations), (one) cultivates and practices all the wholesome Dharma that can counter defilements; one arouses right aspirations for the purpose of attaining the fruit of such counteraction, and for the purity of mind.

J3. Conclusion of Ten Types

[75] In this way, the aforementioned ten types of "Maturation of the Potential Wisdom for Liberation" will gradually cause "Completeness of Liberation" in sequence.

G1. Summary

H1. Affirmation of Universally Encompassed Meaning

[76] The three branches have been said according to the sequence: "Completeness of Hearing Right Dharma", "Nirvāṇa as the foremost importance" and "Maturation of the Potential Wisdom for Liberation". In this way, the expanded meanings of the three branches of enlightened teachings are encompassed by the ten

	types. Beyond this, there is none other, whether surpassing or supplementing it.
<i>H2. Named “Causes and Conditions for Cultivation”</i>	[77] Further, these three branches are to be known as the causes and conditions for cultivation of yoga.
<i>I1. Declaration</i>	
<i>I2. Elucidation</i>	[78] How is this so?
<i>I3. Analysis</i>	[79] Due to the dependence of these sequences, causes and conditions, one can then attain and complete the cultivation of yoga: “Completeness of Hearing Right Dharma”, “Nirvāṇa as the foremost importance” and “Maturation of the Potential Wisdom for Liberation”.
<i>F1. Cultivation of Counter-measures (fifth branch)</i>	[80] What is meant by “Cultivation of Counter-measures”?
<i>G1. Elucidation</i>	
<i>G2. Analysis</i>	[81] It is to be known in brief that within the three positions, there are ten types of dharma that are countered in the cultivation of yoga.
<i>H1. Brief Sayings</i>	
<i>I1. Overall Declaration</i>	
<i>I2. Separate Analysis</i>	[82] What is meant by “Three Positions”?
<i>J1. Three Positions</i>	<ol style="list-style-type: none">1. Position of Laity;2. Position of Monastics;3. Position of Yoga cultivators who lives distant¹³ from families.
<i>J2. Ten dharma being Countered</i>	[83] What is meant by “Ten Types of dharma Countered by the Cultivation of Yoga”?
<i>K1. Elucidation</i>	

¹³ One who lives distant from families is also known as a “hermit”.

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K2. Analysis

L1. Initial Two Types

M1. Put Forth that which are Countered

N1. Position of Laity

N2. Position of Monastics

M2. Affirmation of Counter-Measures

L2. Next Four Types

M1. Put forth Four (Types of) Actions

N1. Brief Declaration

N2. Listing cum Analysis

O1. Actions Regarding Frequent Cultivation of Wholesome Dharma

O2. Actions Regarding Faith and Delight in Nirvāṇa

- [84] That is, in the lay position, with respect to one's spouse, there is greed resonating with sexual lust; with respect to one's relatives (/ friends) and possessions, there is craving corresponding to perusal. This is what is named as "Dharma Countered in the Lay Position". Due to these obstacles, (one) is unable to renounce all causes of suffering.
- [85] Even if one renounces family life, due to obstruction from the disturbances of pondering and thinking of such dharma, one does not rejoice nor delight in it.
- [86] In this way, these two are the countered dharma, and it is to be known that the sequential cultivation of "Reflection of Fouliness" and "Reflection of Impermanence", are "Cultivation of Counter-Measures" for them.
- [87] Further, for a monastic in his monastic life¹⁴, one (should) constantly have, in brief, four types of actions.
- [88] 1. Actions regarding Frequent Skillful Cultivation of Wholesome Dharma: Dependent on my frequent skillful cultivation with respect to all Dharma, (I) shall be able to subdue the mind accompanying craving and delight, and be able to realize the nature of suffering;
- [89] 2. Actions regarding faith, understanding and delight in the non-frivolous Nirvāṇa: With respect to the non-frivolous Nirvāṇa, I shall neither give up nor have sorrows or anxieties –

¹⁴ This refers to the above (second) Position of Monastics.

*03. Actions
Regarding Going
on Alms-Round*

- “Is there an ‘I’? Where is my ‘self’?”;
- [90] 3. Actions regarding regular alms-round among villages: Due to the alms food that I receive, my body can be sustained for a long time with strength and health, and be able to skillfully cultivate all wholesome dharma frequently;

*04. Actions
Regarding Abiding
in Secluded Places*

- [91] 4. Actions regarding Abiding in Secluded Places: If one craves and delights in mixing with many lay people or monastics, there may arise various worldly-resonating and distracting matters that are seen or heard. I shall not let such distractions obstruct me in right contemplation and attainment of concentration.

*M2. Revealing
Four Counteracted
dharma*

- [92] With respect to these four types of activities, it is to be known that there are four dharma that are counteracted (respectively). With the initial activity, laziness and indolence is counteracted; with the second activity, sakya-ditthi (identity view) is counteracted; with the third activity, greed pertaining to craving of taste is counteracted; with the fourth activity, all forms of worldly delight, desire, greed and craving are counteracted.

*M3. Affirmation of
Four Counteracted
Measures*

- [93] In this way, the four types of dharma that are counteracted has four types of cultivation counter measures respectively:
1. With respect to impermanence, cultivate “Reflection of Suffering (duḥkaha, dukkha)”;
 2. With respect to the whole mass of suffering, cultivate “Reflection of Non-self (anātman, anatta)”;
 3. With respect to food, cultivate “Reflection of revulsion (of food)”;

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L3. Last Four Types

M1. Put Forth of Countered (dharma)

N1. Declaration

N2. Elucidation

N3. Listing

M2. Affirmation of Countered Measures

With respect to all worldly matters, cultivate “Reflection of non-delightfulness”.

- [94] Further, with respect to the skillful mindset within the position of staying distant from families, it is to be known that there are four types of countered (dharma).
- [95] What are these four?
- [96]
1. With respect to both classes of Śamatha and Vipasyana (vipaśyanā), there is the obscured / hampered mind;
 2. With respect to the various concentration, there is accompanying craving;
 3. With respect to the vitality of life, there is accompanying discursive thoughts;
 4. With the thinking that one will not die (soon), one delay (one's practise) and postpones to a later date, waiting for other time, and is unable to practise diligently.
- [97] With these four types of countered dharma, it is to be known that there are four types of cultivation of counter measures:
1. Cultivation of Reflection of Light;
 2. Cultivation of reflection of eradication of lust (for dhyāna / jhanas);
 3. Cultivation of reflection of cessation¹⁵;
 4. Cultivation of reflection of death.

¹⁵ Cessation as in the Third Noble Truth: Cessation of Suffering.

*H1.Expanded
Differentiation*

*I1. Expansion of
Three Types of
Contemplations*

*J1. Reflection of
Fouliness*

*K1.Put Forth the
Countered
(dharma)*

L1. Declare Listing

*L1.Accompaniment
Analysis*

*M1. Encompassed
by Contemplation
and Discernment
power*

N1. Declaration

N2. Elucidation

N3. Listing

O1. Greed of Lust

*O2. Loss of
Mindfulness*

O3. Unrestrained

*O4. Habitual
Tendency*

O5. Disorder

[98] Further, there are, in brief, two types of “Reflection of Fouliness”:

1. Encompassed by Contemplation and Discernment power;
2. Encompassed by Cultivation power.

[99] Within “Reflection of Fouliness” encompassed by Contemplation and Discernment power, it is to be known that there are five dharma that are countered.

[100] What are these five?

[101] 1. Being close to womankind (females)¹⁶;

[102] 2. Loss of mindfulness when in the presence (of females);

[103] 3. Living unrestrained while in solitude;

[104] 4. Due to habitual tendency, (one loses mindfulness) in the presence of females and (lives unrestrained while) in solitude.

[105] 5. Although one diligently skillfully practices the cultivation of foulness (contemplation), one's attention becomes disorderly: not contemplating on foulness is named as

¹⁶ The original text refers to female being an object of lust with respect to male. In general, it should refer to both genders (that would give rise to sexual desire).

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		“improper attention”.
<i>M2. Encompassed by Power of Cultivation</i>	[106]	Within “Reflection of Fouliness” encompassed by “Power of Cultivation”, it is to be known that there are seven dharma that are countered.
<i>N1. Declaration</i>		
<i>N2. Elucidation</i>	[107]	What are these seven?
<i>N3. Listing</i>	[108]	They are:
<i>O1. Distracted Nature of the Mind</i>		1. The distracted nature of the mind when one carries out one's actions (or duties of a monastic);
<i>O2. Nature of the effect of delight</i>	[109]	2. The nature of the effect of delighting in various things whilst carrying out the actions (or duties of a monastic);
<i>O3. Nature of being unskillful</i>	[110]	3. The nature of being unskillful in one's attention is due to one not being reverential or not diligent in asking (for advice and guidance);
<i>O4. Disturbed and Distracted Pondering and Thinking</i>	[111]	4. Due to the inability to guard the sense doors, although one stays in solitude, one still has all types of defiled and impure pondering and thinking that disturbs and distracts the mind;
<i>O5. Physical Condition Not Tuned</i>	[112]	5. Due to not knowing one's limit for food, one's physical condition is not tuned (for practices);
<i>O6. Non-delight in internal concentration</i>	[113]	6. Due to the disturbance and distraction of pondering and thinking, one is neither delightful of being distant (from impediments of concentration) nor delightful of the still śamatha concentration within one's mind;
<i>O7. Unskillful in Practising Contemplation</i>	[114]	7. Due to one's physical condition being not tuned, one is unable to skillfully practise Vipāśyanā (contemplation), and is unable to correctly examine all dharma (in line with

	Ultimate Reality).
<i>L3. Summary</i>	[115] In this way, it is to be known of the countered dharma that there are twelve in one aspect, and fourteen in another.
<i>K2. Defining the Counter Measures</i>	[116] Further, with reference to these countered dharma, there are corresponding white (wholesome) dharma that are counter measures. Regarding the practise of the two types of “Reflection of Fouliness”, it is to be known that there are many effects.
<i>J2. Regarding the Reflection of Suffering due to Impermanence</i>	[117] Within “Reflection of Suffering” due to impermanence, there are, in brief, six types of countered dharma.
<i>K1. Put Forth Countered (dharma)</i>	
<i>L1. Declaration</i>	
<i>L2. Elucidation</i>	[118] What are these six?
<i>L3. Listing</i>	[119] <ol style="list-style-type: none">1. Where one should first bring forth unarisen wholesome dharma, there is instead laziness;2. Where one should remember and not forget arisen wholesome dharma, cultivate to completeness, and cause it to increase and expand manifold, there is sloth and indolence;3. Where being reverential, visiting and seeking advice from one's teachers and elders is concerned, one is not regular;4. While having constant practise of wholesome dharma under the guidance of one's teacher, one is far from purified faith¹⁷;

¹⁷ “Purified faith” refers to the confirmed confidence grounded in one’s practice and verification of the truth, and goes beyond mere faith of one’s teacher [ref: Anguttara Nikaya number 3.65 Kalama Sutra].

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		5. Due to one being far from purified faith, one does not practise regularly;
		6. With respect to internal sloth and indolence, due to this, one does not practise wholesome dharma regularly.
<i>K2. Defining Counter Measures</i>	[120]	With regards to these six types of countered dharma, there are another six dharma that can be their effective counter measures respectively. The contrary of the former is to be known as the features of the latter.
<i>J3. Reflection of Light</i>	[121]	Further, “Reflection of Light”, has various types of light or brilliance as its object (of focus), as is said in the Stage of Samāhita.
<i>K1. Reference to various types</i>		
<i>K2. Differentiate the Context</i>	[122]	Within this context, the cultivation of “Reflection of Light” has “Brilliance ¹⁸ of Dharma” appropriated as the object (of focus).
<i>L1. Declaration</i>		
<i>L2. Analysis</i>	[123]	Where one having heard the Dharma is able to ultimately neither forget nor be unmindful of the Dharma, this is named “Brilliance of Dharma”. The reflection that is in line with it is to be known as “Reflection of Light”.
<i>M1. Analysis of Name</i>		
<i>M2. Revealing Meaning</i>	[124]	How is this so? That which truly causes the mind to be obscured refers to any loss of mindfulness with respect to various Dharma while one is methodically practising the class of Śamatha and Vipāśyanā. Contrary to this, is what is known as Brilliance.

¹⁸ “Brilliance” refers to the supreme/outworldly/supra-mundane meaning of Dharma.

L3. Expansion

*M1. Put Forth
Countered
(dharma)*

*N1. Overall
Revealing of the
Two Types*

O1. Declaration

O2. Elucidation

O3. Analysis

*N2. Separate
Listing by
Declaration*

*O1. Dharma within
Contemplative
Wisdom*

P1. Listing

P2. Analysis

[125] Further, with respect to the Supreme Wisdom due to Contemplation and that due to Cultivation, coupled with “Reflection of Light”, there are eleven dharma that are countered.

[126] What are these Eleven?

[127] “Wisdom due to Contemplation coupled with Reflection of Light” has four (countered) dharma; “Wisdom due to Cultivation coupled with Reflection of Light” has seven (countered) dharma. In this way, there are in total eleven countered (dharma).

[128] “Wisdom due to Contemplation coupled with Reflection of Light” has four (countered) dharma:

1. Due to unskillful observation and unskillful certainty, there is doubt lingering on with respect to what is being reflected on;
2. Due to laziness, indolence and much habitual sleeping at night, time is wasted;
3. Due to improper food during the day, one's body is not tuned (for practices), and is unable to observe the true nature of all dharma;
4. Residing with lay and monastics in a non conducive manner, with respect to the Ultimate Dharma that one has heard, one is unable to give proper attention or contemplates accordingly.

[129] Thus, due to the lingering of doubt and the ability to obstruct the causes and conditions for dispelling of doubt, these four types of dharma, countered by “Wisdom due to Contemplation coupled with Reflection of Light”, cause the wisdom or views actualized by contemplation not to be purified.

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*02. Dharma within
Cultivated Wisdom*

P1. Elucidation

P2. Listing

- [130] What is named as “Seven dharma countered by the Wisdom due to Cultivation coupled with Reflection of Light”?
- [131]
1. Dependent on the feature of (mental) rousing for cultivation, excessively courageous diligence (is a) countered dharma;
 2. Dependent on the feature of stilling for cultivation, excessively weak diligence (is a) countered dharma;
 3. Dependent on the feature of equanimity for cultivation, the greed for pleasure and joy arising from the taste of concentration and that coupled with craving;
 4. With respect to Parinirvāṇa, one is griped with fear¹⁹, coupled with anger and ill-will²⁰, one’s heart (determination) falters. These two are the countered dharma;
 5. Dependent on such methodical attention, one discusses and analyses diligently on the Dharma, and has much debate on the subject of establishment and refutation (of teachings), persistently and relentlessly. When one is doing right reflection in quietude, this can be an obstacle;
 6. With respect to form, sound, smell, taste and touch, one pays improper attention to and grasp onto the attractive appearance and further ponders and thinks improperly, causing the mind to be distracted;
 7. With respect to the matters that should not be thought about, one forcefully encompasses one’s mind with contemplation and

¹⁹ Fear of the quietude in Parinirvāṇa.

²⁰ Due to the loss of comfort from the delusion of a self.

	discernment of them.
<i>P3. Analysis</i>	[132] Thus are the seven types of dharma countered by “Wisdom due to Cultivation coupled with Reflection of Light”. They are very capable of obstructing “Wisdom due to Cultivation coupled with Reflection of Light”, causing the actualised wisdom and views due to cultivation to be defiled.
<i>M2. Defining the counter measures</i>	[133] These countered dharma, further have eleven counter measure dharma that are opposing, and are capable of severing them. It is to be known that they can also cause “Actualized Wisdom and Views due to Contemplation and Cultivation” to be purified.
<i>I2. Analysis of Numerous Functions</i> <i>J1. Analysis of Meaning</i>	[134] Further, one who rightly and skillfully practises the various reflections has the ability to sever and eradicate the desires that are being countered. In addition, (this person) is able to remain mentally untainted with respect to the arisen countered dharma and swiftly cause it to be severed and eradicated. Lastly, (this person) is able to frequently abide on the counter measures, severing and eradicating all countered dharma.
<i>J2. Conclusion of Name</i>	[135] Thus are the three dharma, named “Numerous Functions” because they accompany all the cultivation of counter measures.
<i>G3. Conclusion</i> <i>H1. Named Cultivation of Yoga</i>	[136] Hence, it is named as “Cultivation of Counter Measures”. This cultivation of counter measures is to be known as “Cultivation of Yoga”.
<i>H2. Affirmation of Universally Encompassed Meaning</i>	[137] It is to be known that this expanded meaning of Enlightened Teachings of the Fifth Branch of “Cultivation of Counter Measures” has only ten such features. Beyond this, there is none other, whether surpassing or supplementing it.

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F4. Last Two Branches

G1. Differentiate Two Purities

H1. Purification of all worldly seeds

I1. Elucidation

I2. Declaration

I3. Listing

I4. Analysis

J1. Attainment of Samādhi

K1. Differentiate Obstacles Countering Dharma

L1. Put Forth Countered (dharma)

M1. Declaration

M2. Elucidation

[138] What is meant by “Purification of all worldly seeds”?

[139] It is to be known that there are three types in brief:

- [140]
1. Attainment of Samādhi;
 2. Completeness of Samādhi;
 3. Mastery²¹ of Samādhi.

[141] Within this, there are initially twenty types of dharma that are countered when Samādhi is attained. These can cause superior Samādhi not to be attained.

[142] What are these twenty?

²¹ The word Unboundedness was considered as a translation candidate for the word “自在”, but was dropped because its common meaning tended to focus on the scope/limit than the expertise of the subject matter.

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<i>M3. Analysis</i>	[143]	1. The fault of having a practicing ²² companion who does not delight in severing (sensual desire);
<i>N1. Listing of faults</i>		
<i>O1. Separate Listing</i>		
<i>P1. Due to non-virtuous companion</i>		
<i>P2. Due to non-virtuous teacher</i>	[144]	2. Although one's companion is virtuous, but one's teacher who teaches the skillful means for cultivating concentration has faults, that is he teaches the contrary methods;
<i>P3. Due to lack of desire/interest to listen</i>	[145]	3. Although one's teacher is virtuous, but with respect to the skillful means for cultivating concentration that are taught, the listener has weak and low interest, and thus has the fault of not receiving (the teachings) due to distracted mind;
<i>P4. Due to inferior wisdom of realization</i>	[146]	4. Although the listener has interest and lends ear to listening, but his mental faculties are dull, and his wisdom of realization is inferior, thus has the fault of not receiving (the teachings);
<i>P5. Due to much greed and wants</i>	[147]	5. Although one has wisdom and virtue, but one craves for sensual pleasure, thus has the fault of excessive wants of material support or reverence;
<i>P6. Due to discontentment</i>	[148]	6. Being frequently depressed and difficult to support or satisfy, thus has the fault of discontentment;

²² The original text “梵行” refers to the practice of celibacy, while “同梵行” generally refers to spiritual practitioners which include greater scope than simply celibacy.

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<i>P7. Due to excessive matters and duties</i>	[149]	7. Hence, due to such aggravating factors, there is the fault of having much matters and chores;
<i>P8. Due to the relinquishment of Intensified Practice</i>	[150]	8. Despite the absence of such fault, there is the fault of relinquishment of intensified effort due to indolence and laziness;
<i>P9. Due to other obstacles</i>	[151]	9. Despite the absence of such fault, the fault of being hindered by various factors arises;
<i>P10. Due to lack of endurance</i>	[152]	10. Despite the absence of such fault, there is the fault of being unable to endure the suffering due to cold, heat et cetera;
<i>P11. Due to non-acceptance of teachings</i>	[153]	11. Despite the absence of such fault, there is the fault of being unable to accept teachings due to one's arrogance and ill-will;
<i>P12. Due to distorted reflection</i>	[154]	12. Despite the absence of such fault, there is the fault of having distorted reflection with respect to the teachings;
<i>P13. Due to forgetfulness</i>	[155]	13. Despite the absence of such fault, there is the fault of not remembering or recalling the teachings;
<i>P14. Due to non conducive residing</i>	[156]	14. Despite the absence of such fault, there is the fault of residing with lay and monastics in a non conducive manner;
<i>P15. Due to obstacles of residence</i>	[157]	15. Despite the absence of such fault, there is the fault of residing in an "Environment" ²³ with five corresponding faults".
<i>Q1. Listing</i>		
<i>Q2. Reference</i>	[158]	Please see "The Stage of Śrāvaka" regarding the definition of "Environment with five

²³ Original text refers to the usage of furnishing, whereas the referenced text refers to the living environment.

		corresponding faults”;
<i>P16. Due to improper pondering and thinking</i>	[159]	16. Despite the absence of such fault, although one stays in a secluded place, one has the fault of improper pondering and thinking due to unguarded senses;
<i>P17. Due to sluggishness of body</i>	[160]	17. Despite the absence of such fault, there is the fault of the sluggishness of body causing one to be unable (to practice). This is due to imbalanced food consumption;
<i>P18. Due to excessive sleep</i>	[161]	18. Despite the absence of such fault, there is the arising of accompanying defilement of excessive sleeping due to one’s nature to do so;
<i>P19. Due to non-delight in stilling</i>	[162]	19. Despite the absence of such fault, there is the fault of non-delight with regards to the inner stilling and seclusion of the mind due to the lack of prior cultivation and practice of Samātha;
<i>P20. Due to non-delight in contemplating</i>	[163]	20. Despite the absence of such fault, there is the fault of non-delight with respect to the wisdom-strengthening dharma, the direct seeing in accordance to reality through Vipassana. This is due to the lack of prior cultivation and practice of Vipassana.
<i>02. Summary</i>	[164]	Thus are the twenty types of dharma that fall under the qualities of Samātha and Vipassana. They are to be countered in order to attain single-pointedness.
<i>N2. Review causes of obstacles</i>	[165]	Further, in brief, due to four features, these twenty countered dharma can act as obstacles with respect to the arisen Samādhi.
<i>01. Declaration</i>		
<i>02. Elucidation</i>	[166]	What are these four?

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03. Listing

- [167]
1. Due to unskillfulness with respect to the skillful means of Samādhi;
 2. Due to lack of intensified practice with respect to the skillful means of concentration cultivation;
 3. Due to distortion in (one’s) intensified practice;
 4. Due to laggardness in intensifying practice.

L2. Defining the counter measures

[168] These Samādhi countered dharma have twenty wholesome counter measures. The contrary of the former is to be known as the features of the latter.

M1. Contrary examples

M2. Differentiation of achievability

[169] Due to this, the countered dharma can be eradicated through repeated practices; one can swiftly obtain the right abiding of the mind, attaining Samādhi.

N1. Abiding mind

N2. Encompassing of positions

[170] Further, obtaining this Samādhi, it is to be known that this is the obtaining of Neighbourhood Concentration of First Dhyāna , encompassed by “Neighbourhood Position”.

K2. Affirmation of Universally Encompassed Meaning

[171] Further, with respect to these dharma opposing to obtaining Samādhi and the expanded enlightened teachings inline with Samādhi, it is to be known that there are only these twenty types. Beyond this, there is none other, whether surpassing or supplementing it. Due to such causes and conditions, dependent on the initial “Purification of all worldly seeds”, an individual obtains Samādhi with respect to this Right Dharma, as has been well taught and expounded.

<i>J2. Completeness of Samādhi</i>	[172]	In addition, one who has obtained Samādhi in this way is not contented in inferior concentration. Instead, one aspires towards superior “Completeness of Samādhi”.
<i>K1. Differentiation of the features of Samādhi</i>		
<i>L1. Listing of ten features</i>		
<i>M1. Arising of superior aspiration</i>		
<i>M2. Seeing of superior merits</i>	[173]	Further, one sees superior merits in it.
<i>M3. Abiding in diligence</i>	[174]	Further, due to such aspiration and seeing of its superior merits, one abides in striving courageously and diligently, for the sake of obtaining the “Completeness of Samādhi”.
<i>M4. Named non-obtaining of superiority</i>	[175]	Further, with respect to defilements coupled with craving and delight resonating with physical form, one is unable to eradicate completely and permanently. This is named as “Non-obtaining of superiority”.
<i>M5. Named defeated by others</i>	[176]	Further, one who does not practise diligently with respect to all the wholesome dharma, is named “Defeated by others ²⁴ ”.
<i>M6. Absence of indulgence</i>	[177]	Further, there is no indulgence with respect to the immense and pure ²⁵ heavenly abodes. In addition, desire for such destination due to strengthening force of inferior faith and understanding cannot conquer oneself.
<i>M7. Transform according to dharma features</i>	[178]	Further, with one’s mind free of such indulgence, one cultivates the skillful means earnestly and uninterruptedly with respect to the meditation object,

²⁴ “Others” refer to sensual defilements.

²⁵ “Pure” refers to worldly purity (free from sensual desires), and is different from the purity of nirvana (free from all desires and defilements).

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*M8. Requesting
Right Dharma*

which are the features of stilling, arousing and equanimity obtained earlier. In this way, one transforms accordingly.

[179] Further, in transforming oneself according to the dharma features, one repeatedly enters and exits (dhyāna). For the sake of attaining speedy and penetrating wisdom, depending on the “Completeness of Concentration”, delighting in listening to Right Dharma, one earnestly and diligently requests frequently.

*M9. Delighting in
distancing*

[180] Further, depending on the “Completeness of Samādhi”, with respect to the right skillful means of foundational concentration encompassing Śamatha within one’s mind, one attains distancing and delights in it.

*M10. Delighting in
observation*

[181] Further, one attains Vipassana (direct seeing) of dharma, thus seeing in accordance to reality, penetrating with clarity and delights in it.

*L2. Conclusion of
completeness*

[182] It is to be known that equalling this, one is already able to attain and enter into the foundational Dhyāna (First Dhyāna, Jhana), and is named as “Completeness of Samādhi”.

*K2. Affirmation of
Universally
Encompassed
Meaning*

[183] Further, it is to be known that this expanded enlightened teaching on “Completeness of Samādhi” has only these ten features. Beyond this, there is none other, whether surpassing or supplementing it.

J3. Mastery of Samādhi

K1. Differentiation of Obtaining Mastery

L1. Analysis

M1. Skillful observation

N1. Brief declaration

O1. Put forth various taints

O2. Proper Attention

N2. Expanded differentiation

O1. Overall declaration of four aspects

[184] In addition, despite having attained foundational Samādhi, named “Completeness of Samādhi”, the mind still develops various accompanying defilements such as craving, pride, views, doubt, ignorance et cetera towards Samādhi and becomes defiled by them. Thus it is still not named “Completely pure and taintless”.

[185] For the sake of causing these various accompanying defilements not to arise, for training and honing the mind, one reflects thus: “I should attain the unboundedness of mind, and unboundedness of concentration, skillfully observing the four aspects with the twenty two corresponding features:

- [186]
1. One voluntarily vows to undertake an inferior appearance, posture and amenities;
 2. One voluntarily vows to undertake restraining Sila;
 3. One voluntarily vows to undertake diligent, uninterrupted cultivation of wholesome Dharma;
 4. If one undertakes the above three aspects for the sake of severing all suffering, one should rightly observe the whole mass of lingering suffering.

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O2. Separate analysis of features

P1. Observation of initial area

Q1. Analysis

R1. Inferior Appearances

R2. Inferior postures

R3. Inferior amenities

Q2. Conclusion

P2. Second Observation Aspect

Q1. Analysis

R1. First feature

S1. Declaration

S2. Listing

[187] By shaving off one's hair, relinquishing the good appearances of laity, donning the ill-coloured robes, one should observe how one's appearance is different from others (laities). Thus is named as "Observing one's vows to undertake inferior appearances".

[188] With regards to the various postures such as walking, standing, sitting, lying down and keeping silence et cetera, one does not act or behave in an unrestrained manner. One subdues haughtiness and pride when visiting laities' homes, rightly and carefully observing while going on alms round. This is named as "Observing one's vow to undertake inferior postures".

[189] Further, rightly observing that one does accumulate the various amenities obtained from others, thus is named as "Observing one's vow to undertake inferior amenities".

[190] Based on these five features, it is known as "Initial Aspect of Observation".

[191] Further, in the well expounded Dharma-Vinaya, the Sila (training rules) undertaken by the monastics, is illustrated in brief through the renunciation of the following two matters:

- [192]
1. Renunciation of parents, spouse, maids, servants, friends, relatives, wealth and possessions et cetera;
 2. Renunciation of music, dance, courtesans, shows, amusements, sight-seeing, indulgences, social gatherings and various worldly matters.

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R2. Next two features

[193] Further, one who abides by the Sila will not have to perform self-reproach, nor be admonished and expelled by one's fellow practitioners because of transgressions. When others transgress Sila, one does not raise accusation inappropriately.

R3. Last two features

[194] If one has any transgressions with respect to the Sila, one performs self-reproach because of it. If one's fellow practitioners admonish or expel one in accordance to the Dharma, one should then repent and make amendment accordingly. In addition, one does not harbour ill-will or hatred towards those fellow practitioners who have pointed out one's transgression, nor harm or irritate them. Instead, one corrects oneself.

Q2. Conclusion

[195] Based on these five features, this is named "Second Observation Aspect".

P3. Third Observation Aspect

[196] In this way, with the skillful "Completeness of Sila", one should cultivate various wholesome qualities according to the following five features of diligent skillful means:

Q1. Analysis

R1. Declaration

R2. Listing

- [197]
1. Regular consultation, reading, recitation, discussion, discernment and diligent cultivation of wholesome qualities. This is how one becomes worthy of receiving others' offerings;
 2. Delighting in distancing, cultivation of various proper attention using right skillful means;
 3. During day and night, one eradicates regressive factors and cultivates progressive factors;
 4. Sees great fault in birth and death;
 5. Sees supreme merits in Nirvāṇa.

Q2. Conclusion

[198] Based on these five features, this is named "Third Observation Aspect".

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*P4. Fourth
Observation Aspect*

Q1. Analysis

*R1. Differentiation
of four sufferings*

S1. Declaration

S2. Listing

[199] Thus, the diligent cultivator of wholesome qualities has, in brief, four sufferings accompanying him:

- [200]
1. Because one is not able to attain the four Śramaṇa fruits, one is still accompanied by the sufferings of unwholesome realms;
 2. The body is subject to birth, ageing, sickness and death, hence one is still accompanied by the sufferings of bodily deterioration;
 3. All that is beloved is subject to separation, hence one is still accompanied by the sufferings of separation from the beloved;
 4. Due to one's past karma, one is still accompanied by the causes of all sufferings.

*R2. Encompassing
seven features*

[201] One who is accompanied by these four sufferings should earnestly observe using the said seven features²⁶.

Q2. Conclusion

[202] Based on these seven features, this is named "Fourth Observation Aspect".

*M2. Right
reflection*

*N1. Put forth
attention*

[203] When one rightly observes the four aspects using the above twenty-two features, one then arises the following proper attention: "For the pursuit of such matters, I have vowed to undertake inferior appearances, postures, and amenities; I have vowed to undertake precepts and I have vowed to undertake the diligent and frequent cultivation of wholesome dharma. Now, which of the four types of sufferings

²⁶ The seven features are: sufferings of unwholesome realms, birth, ageing, sickness, death, separation from beloved, and the causes of all sufferings.

	have I rid of?”
<i>N2. Revealing Diligence</i>	[204] “If I spur myself on in this way, vowing to undertake these three aspects, am still accompanied by the four sufferings, and have not obtained liberation, I should now not be accompanied by such sufferings, nor should I give up midway or regress before I obtain mastery of superior concentration”.
<i>N3. Conclusion of Named Reflection</i>	[205] In this way, diligent proper attention is named as “Reflection of a monastic” and “Reflection of a śramaṇa”.
<i>M3. Cultivation of Skillful Means</i>	[206] With the cultivation of numerous skillful means in “Completeness of Samādhi” as dependent (a basis), one attains such completeness through the worldly path. Not having attained the eradication of defilements, one further depends on the delight of eradication to diligently cultivate frequently.
<i>N1. Put forth dependents</i>	
<i>O1. Delight in Eradication</i>	
<i>O2. Delight in Cultivation</i>	[207] Further, one who has already obtained the wholesome worldly path, cultivates repeatedly and uninterruptedly dependent on delight in cultivation, for the sake of obtaining “Mastery of Samādhi”.
<i>O3. Non greed and ill-will in the mind</i>	[208] Further, one obtains various kinds of offerings and veneration from the elders, householders, brahmins et cetera, but one does not consequently develop greed and attachment. In addition, one does not develop vexation or ill-will, nor harbour any harmfulness towards others who receive offerings and veneration or those non-believers such as brahmins et cetera, who are directly or indirectly unpleasant in their speech or bodily actions.
<i>O4. Presence of Right Mindfulness</i>	[209] Further, the various accompanying defilements like craving, pride, views, ignorance and doubt do not manifest in concentration. This is due to the skillful

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	abiding by mindfulness.
<i>05. Free of Pride from Over-estimation</i>	[210] Further, one who has attained superior <i>śamatha</i> does not, because of this, assume that all that has to be done has been done, and one does not declare to others what he has attained.
<i>N2. Affirmation of Right Practice</i>	[211] One who delights in eradication and in cultivation, has no greed or ill-will in his mind and has Right Mindfulness present, is free of pride from Over-estimation. He is easily contented with whatever clothing obtained.
<i>O1. Reduced Desire leading to Contentment</i>	
<i>P1. Put Forth with reference to Clothing</i>	
<i>P2. Similar Application to the rest</i>	[212] Just as with clothing, the same contentment is to be known with respect to the rest, such as drinks, food and amenities.
<i>O2. Receiving and Using with Right Knowing</i>	[213] Further, one receives and uses with right knowing: the various material necessities are only for the sake of sustaining one's body, preventing it from decay (sickness), allaying hunger and thirst, encompassing one's cultivation et cetera, elaborating up to moderation of food intake.
<i>M4. Obtaining Mastery</i>	[214] Through such right cultivation, one obtains "Mastery of <i>Samādhi</i> ". Dependent on this, one's mind is purified, is without taints, is free from accompanying defilements et cetera, elaborating up to obtaining unmoving, and is able to lead to all superior wisdom of spiritual power.
<i>L2. Conclusion</i>	[215] Thus is named "Mastery of <i>Samādhi</i> ".
<i>K2. Affirmation of Universally Encompassed Meaning</i>	[216] It is to be known that the elaborated meaning of "Mastery of <i>Samādhi</i> " has only the above said features. Beyond this, there is none other, whether surpassing or supplementing it.

*I5. Differentiate
Other (Heterodox)
Path*

[217] Further, the “Obtaining of Samādhi” mentioned initially, the “Completeness of Samādhi” mentioned mid way and “Mastery of Samādhi” mentioned now, in summary, is named “Unsurpassed purification of all worldly seeds”. It is to be known that this purification is only (found) in the Right Dharma and not in other (heterodox) paths.

*H2. Purification of
all unworldly seeds*

[218] What is meant by “Purification of all unworldly seeds?”

I1. Elucidation

I2. Analysis

[219] It is to be known that there are, in brief, five types.

*J1. Differentiation
of Purification*

K1. Declaration

K2. Elucidation

[220] What are these five?

K3. Listing

[221] 1. Enter into Direct Seeing of Enlightened Truth;
2. Having directly seen enlightened truth, one is free from various obstacles;
3. Having directly seen enlightened truth, desiring to attain swift and penetrating wisdom, one pays attention to and reflects on various joyful matters;
4. Cultivates the obtained path;
5. Attains the ultimate purified path and the fruition merit.

K4. Analysis

*L1. Enter into
Direct Seeing of
Enlightened Truth*

[222] What is “Enter into Direct Seeing of Enlightened Truth”?

M1. Elucidation

M2. Analysis

N1. Differentiation of "Entering into Direct Seeing"

O1. Differentiation

P1. Affirmation of sequence

Q1. Due to Right Knowing

Q2. Due to Revulsion

P2. Affirmation of Inclination and Entry into

Q1. Proper Cultivation and Remedy

R1. Declare listing of Revulsion cum Apprehension

[223] That is the community of the Tathāgata's disciples who have cultivated well the worldly purification, know that during past long nights²⁷, one's heart is accumulated through the wonderful five (cords of) sensual pleasure. Supported by sustenance²⁸, one's heart grows due to craving and delight with respect to various desires. However, seeing deeply the faults and dangers of these various desires, one sees quietude virtue in higher superior state.

[224] One can easily abide within this frivolous state, that is, "Purification of all worldly seeds", and abides with difficulty within the non-frivolous state, that is, "Purification of all unworldly seeds". Hence, one has revulsion towards such ability, and not without revulsion.

[225] Further, this person who is abiding by the Right Dharma delights in abiding and desires to attain the non-frivolous state of Nirvāṇa. Due to the strengthening force from the lack of attainment of śramaṇa fruits, one has revulsion of the dangers of the following:

1. One resonates with mixed taints;
2. One does not resonate with purity;
3. The faults and dangers of one resonating with mixed taints;
4. The faults and dangers of one not resonating with purity;
5. The difficulty in accomplishment of one's

²⁷ "Past long nights" is a metaphor referring to past periods of delusion.

²⁸ Refers to the four kinds of food: (1) Physical food 段食 / 搏食: the nourishment that one takes through physical food. (2) Sensory food 觸食 / 樂食: the nourishment that one takes through the contacts of the six senses. (3) The nourishment one takes through thought 思食 / 念食. (4) The nourishment from the six consciousnesses 識食.

		purity.
<i>R2. Separate analysis of features</i>	[226]	In brief, there are three types of resonance with mixed taints:
<i>S1. Resonance with Mixed Taints</i>		
<i>T1. Declaration</i>		
<i>T2. Listing</i>	[227]	<ol style="list-style-type: none">1. Death while untamed and unpliant;2. Befalling the great pit of defilements after death;3. Due to the unbounded prowess of such defilements, various evil unwholesome karma arise, leading one towards fearful destinations.
<i>T3. Analysis</i>	[228]	Observing oneself lacking the attainment of the śramaṇa fruits, and thus resonating with the three types of mixed taints, revulsion cum apprehension arises in one's mind.
<i>S2. Non-resonance with purity</i>	[229]	It is to be known that non-resonance with purity also has three types.
<i>T1. Declaration</i>		
<i>T2. Listing</i>	[230]	(The three types of purities are as follow:) <ol style="list-style-type: none">1. The eradication of various defilements, attaining Pari-nirvāṇa, is named "Fearless place";2. The ability to attain the above is dependent on "Mind-strengthening learning" wholesome Samādhi;3. The ability to attain the above is due to the wonderful Enlightened Path encompassed by Right View within "Wisdom-strengthening learning".
<i>T3. Analysis</i>	[231]	Observing oneself not resonating with these three

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S3. Faults and Dangers of resonance with mixed taints

T1. Declaration

T2. Listing

types of purity, revulsion cum apprehension arises in one's mind.

[232] It is to be known that there are also three types of faults and dangers of resonance with mixed taints:

- [233]
1. The fundamental arising of suffering due to aging, sickness and death;
 2. Inherent suffering giving rise to the eight difficulties of learning Dharma;
 3. All forms of rebirth have the nature of impermanence.

T3. Analysis

[234] Observing oneself having these three types of faults and dangers of resonance with mixed taints, revulsion cum apprehension arises in one's mind.

S4. Faults and Dangers of not resonating with purity

T1. Declaration

T2. Listing

[235] It is to be known that there are five types of faults and dangers of non-resonance with purity:

- [236]
1. Inability to put a stop to rebirth in the outskirts;
 2. Inability to put a stop to rebirth in the evil paths;
 3. Inability to put a stop to the uninterrupted chores²⁹ of householders;
 4. Inability to stop resonating with the innumerable views and inclinations of monastics³⁰;
 5. Despite attaining either up to the pinnacle of

²⁹ The explanation given by late Master Miuking and the sub-commentary by Han Qing Jing translates this into the five heinous acts. This is already covered in the second type, and hence it is translated to cover the faults in householders' chores.

³⁰ Inclusive of Buddhist and non-Buddhist monastics.

		concentration or gaining rebirth in the corresponding world through the worldly path, one is still unable to put a limit to the beginningless and endless drift of birth and death (Saṃsāra).
<i>T3. Analysis</i>	[237]	Observing oneself having these five types of faults and dangers of non-resonance with purity, revulsion cum apprehension arises in one's mind.
<i>S5. Sees the difficulty in the accomplishment of one's purity</i>	[238]	It is to be known that there are five types of seeing difficulty in the accomplishment of one's purity:
<i>T1. First five features</i>		
<i>U1. Declaration</i>		
<i>U2. Listing</i>	[239]	<ol style="list-style-type: none">1. If cultivation is given up, it will not be accomplished by itself;2. Whatever remaining cultivation cannot be accomplished by asking others to do it;3. Cultivation definitely required. Due to one's mind being still impure, one is for sure unable to obtain release from the whole mass of suffering and attain Nirvāṇa;4. One cannot declare the purification of unwholesome deeds nor be named as one who has put an end to the burning formations simply because one is presently not doing unwholesome deeds. This is because without the counteractive path, the past evil unwholesome deeds that were committed would not be destroyed;5. Due to the purity (of Nirvāṇa) that is revealed (only) through the attaining of the learners' and non-learners' path.

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<i>U3. Conclusion</i>	[240]	Observing purity, due to the difficulties in these five features, revulsion cum apprehension arises in one's mind.
<i>T2. Last feature</i>	[241]	Further, one in turn evokes determined diligence for the sake of attaining (purity).
<i>R3. Overall revealing of the differences</i>	[242]	Through the observation of whether one resonates with mixed taints or not resonate with purity, revulsion cum apprehension arises in one's mind.
<i>S1. Differentiation of the features of the mind</i>		
<i>T1. Revulsion cum Apprehension</i>		
<i>T2. Terror and Fear</i>	[243]	Further, through the observation of faults and dangers of resonance with mixed taints or non-resonance with purity, terror and fear arise in one's mind.
<i>T3. To block and cease</i>	[244]	Further, where there are laziness and indolence with respect to the attainment of purity and the severance cum eradication of mixed taints, the mind would block and cease them.
<i>S2. Affirmation of Gradual Sequence</i>	[245]	Further, through paying attention to and reflection on the said features ³¹ , revulsion cum apprehension arises in one's mind. Due to repetition of such practices, extreme revulsion cum apprehension arises.
<i>T1. Put Forth Revulsion cum Apprehension and Extreme Revulsion cum Apprehension</i>		
<i>T2. Similar Application to Terror cum Fear and Extreme Terror cum Fear et cetera</i>	[246]	Just as it is for revulsion cum apprehension and extreme revulsion cum apprehension, the same is to be known to apply to terror cum fear and extreme terror cum fear, and blocking cum ceasing and extreme blocking cum ceasing.

³¹ Refers to whether one resonates with mixed taints or not resonate with purity (under section "T1. Revulsion cum Apprehension")

<p><i>R4. Summary of features of cultivation</i></p>	<p>[247] In this way, the “Reflection on formation coupled with revulsion”, and attention cum reflection of the twenty types of features with respect to the five aspects, is known as “Skillful cultivation of counter-measures”.</p>
<p><i>Q2. Skillful abiding</i></p> <p><i>R1. Brief declaration</i></p>	<p>[248] Further, there are five causes encompassed by twenty features that cause the swift and frequent abiding in the cessation of craving, the quiet extinguished Nirvāṇa, without regression in the mind, nor have any sorrow cum concern, wherein the sorrow cum concern refers to the doubt of where the self exists (upon attaining Nirvāṇa).</p>
<p><i>R2. Expanded analysis</i></p> <p><i>S1. Five causes</i></p> <p><i>T1. Elucidation of Arisings</i></p> <p><i>T2. Listing cum analysis</i></p> <p><i>U1. Due to penetrative attention</i></p>	<p>[249] What are these five causes?</p>
<p><i>U2. Due to Dependent</i></p>	<p>[250] 1. Due to penetrative attention: Due to the uninterrupted penetrative attention, one will definitely be able to incline and enter into Nirvāṇa , the non-arising, enter into direct seeing of the Truths, and attain the enlightened wisdom and views;</p> <p>[251] 2. Due to Dependent³²: Due to uninterrupted dependence on the dependent, one will definitely be able to incline and enter into Nirvāṇa, the non-arising et cetera;</p>
<p><i>U3. Due to “Entrance into the domain”</i></p>	<p>[252] 3. Due to “Entrance into the (enlightened) domain”: By focusing on the “Entrance into the domain”, one will definitely be able to incline and enter into Nirvāṇa, the non-arising et cetera;</p>

³² Dependent here refers to Samatha.

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U4. Due to the encompassing of resources

[253] 4. Due to the encompassing of resources: Due to the encompassing of resources, one will definitely be able to incline and enter into Nirvāṇa, the non-arising et cetera;

U5. Due to the encompassing of skillful means

[254] 5. Due to encompassing of skillful means: Due to the encompassing of such skillful means, one will definitely be able to incline and enter into Nirvāṇa, the non-arising et cetera.

T3. Conclusion

[255] It is to be known that these five causes are said in reverse sequence of “Causes dependent on Direct seeing of the Truth”, and not in sequence of causes. Dependent on the supreme causes, the prior mentioned matters are thus said in reverse sequence.

S2. Twenty features

[256] That is, within the intensifying practice of Emptiness, Desire-free and Feature-free, when one enters into attention and reflection, there is right penetration of obstacles that are subtly present which can obstruct direct seeing attention. Such obstacles refer to the interrupted or uninterrupted active pride coupled with the features of the mind.

T1. Encompassed by the first cause

U1. Five features put forth

V1. Penetration of Obstacles

V2. Discarding of the Gross

[257] Having penetrated thus, with regards to the natural activity of the mind present during the practice of attention, one is able to discard skillfully (the above pride), causing its uninterrupted cessation.

V3. Reflection of Suchness

[258] Dependent on the uninterruptedly-ceasing mind, due to the newly arisen attention, one reflects according to reality by means of impermanence et cetera.

V4. Arising of Direct Seeing Wisdom

[259] Due to cultivation and much cultivation of such attention, the equality wisdom that sees the equality of the object and subject arises.

V5. Knowledge of one's attainment

[260] At such a time, the distracting pride that can obstruct

		direct seeing is thus permanently eradicated, one then attains single-pointedness of the mind. One then reflects thus: “I have attained single-pointedness of the mind, and know rightly.”
<i>U2. Conclusion of Ability to Enter</i>	[261]	This is to be known as “Entrance into the direct seeing of the Truth due to Penetrative attention”.
<i>T2. Encompassed by the Second Cause</i>	[262]	Further, if one has earlier obtained samādhi through the worldly path, and obtained Completeness and Mastery, one may enter samādhi because of the feature of entering into samādhi; or one may abide in samādhi because of the feature of abiding in samādhi; or one may exit samādhi because of the feature of exiting samādhi. Paying attention and reflecting on these various features, one abides thus in the mind, and enters into “Direct seeing of the Truth”.
<i>U1. Put forth of six features</i>		
<i>V1. Features of Entry, Abiding and Exit</i>		
<i>V2. Features of Stilling, rousing and Equanimity</i>	[263]	If one obtains Samādhi, but has not obtained Completeness or Mastery, one reflects on the feature of stilling, rousing or equanimity, abiding in such mind, enters into the “Direct seeing of the Truth”.
<i>U2. Conclusion of Abiding</i>	[264]	This is to be known as “Abiding of the mind due to dependent”.
<i>T3. Encompassed by the Third cause</i>	[265]	Further, there are two dharma that are of extreme obstruction to the cultivation of direct seeing.
<i>U1. Put forth two features</i>		
<i>V1. Differentiation of obstacles</i>		
<i>W1. Declaration</i>		
<i>W2. Elucidation</i>	[266]	What are these two?
<i>W3. Listing</i>	[267]	<ol style="list-style-type: none">1. The mind is not quiet due to disturbances from improper pondering and thinking;2. Distorted perceptions with regards to what is

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	known.
<i>V2. Affirmation of countered</i>	[268] Desiring to counter such obstacles, it is to be known that there are two types of abiding of the mind with regards to the object.
<i>W1. Declaration</i>	
<i>W2. Analysis</i>	[269] That is, for countering the first obstacle, cultivate Anapanasati; for countering the second obstacle, cultivate various mindful abiding ³³ .
<i>U2. Conclusion of Abiding</i>	[270] Thus is to be known as the abiding of the mind due to “Entrance into the domain”.
<i>T4. Encompassed by the Fourth cause</i>	[271] Further, one who is habitually close to the wonderful five cords of sensual pleasure is not living with respect to the enlightened Dharma-Vinaya.
<i>U1. Put forth four features</i>	
<i>V1. Distancing from inappropriate aspects</i>	
<i>W1. Declaration of inappropriate aspects</i>	
<i>W2. Affirmation of distancing</i>	[272] If one is contented with necessary (basic) clothing, food and various amenities that are obtained, one subdues the mind that may arise due to material support, reverence or fame that are obtained. One’s mind does not become attached to the wonderful five cords of sensual pleasure that come through the obtaining of such material support, reverence or fame. Due to such cause and conditions, one is distanced from all inappropriate activities.

³³ Also commonly translated as “Foundations of Mindfulness”, which corresponds to 四念处.

<i>V2. Delight in eradication and cultivation</i>	[273]	Having distanced, dependent on various mindful abiding, one delights in eradication and cultivation. During both day and night, one constantly observes the wax and wane of (the fortune of) oneself and others, arising revulsion of danger in one's mind.
<i>V3. Cultivation of Recollection</i>	[274]	Further, one cultivates the “Recollection of Buddha” ³⁴ et cetera, purifying one's mind.
<i>V4. Abiding in Enlightened Seeds</i>	[275]	Further, one abides amidst Enlightened Seeds.
<i>U2. Conclusion of Abiding</i>	[276]	Thus it is to be known that the abiding of one's mind is due to the (cultivation) resources.
<i>U3. Distinguishing the spoken</i>	[277]	This is spoken with reference to the most supreme resources path (for cultivation).
<i>T5. Encompassed by the fifth cause</i>	[278]	Further, after one has acquired the resources, for the cultivation of intensifying practice of resonating attention, there are two types of skillful means for intensifying practice.
<i>U1. Put forth three features</i>		
<i>V1. Initial two features of skillful means for intensifying practice</i>		
<i>W1. Declaration</i>		
<i>W2. Elucidation</i>	[279]	What are these two?
<i>W3. Listing</i>	[280]	<ol style="list-style-type: none">1. With respect to the sūtras and abhidharma, one reads, recites, accepts and conforms, corrects one's attention, causing one to be extremely skillful with the aggregates and related matters³⁵;2. One depends on the teachings of one's teacher,

³⁴ This is part of the Six Recollections. The other five recollections are recollection of Dharma, Saṅgha, Sila, Dana and Deva.

³⁵ Such as five aggregates, the twelve bases and eighteen elements.

that is the Great Teacher (Buddha), Upādhyāya (secondary teacher) and Ācārya (guiding teacher). At all times, (one is) encompassed and dependent on their teachings and instructions.

V2. Last feature of Right Intensifying Practice

[281] Further, right intensifying practice of attention and reflection is to be known as the third skillful means. This right intensifying practice of attention and reflection is called “Right Intensifying Practice”.

W1. Applicable to all

W2. Distinguishing the Meaning

[282] The meaning herein, referring to the attention purified by Sila (Precepts), is named “Right Intensifying Practice of Attention and Reflection.

X1. Declaration

X2. Analysis

[283] One reflects that one's precepts are pure, hence there is no torment due to regret. Because there is no torment due to regret, consequently joy arises et cetera, elaborating up to one's mind entering into Right Concentration.

X3. Conclusion

[284] Hence, the pronouncement of this “Right Intensifying Practice of Attention and Reflection” is named “Skillful means of abiding of mind”.

U2. Conclusion of Abiding

[285] Due to such skillful means, one's mind swiftly attains abiding.

R3. Summary

[286] At that time, due to these five causes and twenty features encompassing and supporting the mind, one is able to abide skillfully in the cessation of craving, the quiet extinguished Nirvāṇa element, without regression, nor has any fright or terror. Herein the fright or terror refers to the doubt of where the self exists (upon attaining Nirvāṇa). When one abides in this way, it is to be known as having entered into “Direct Seeing of Truth”.

<i>02. Conclusion</i>	[287] This is known as “Enter into Direct Seeing of Noble Truth”.
<i>N2. Affirmation of Universally Encompassed Meaning</i>	[288] Further, this meaning of “Direct Seeing of Noble Truth”, when elaborated is to be known thus: the twenty features of revulsion of danger and the twenty features of abiding of mind. Beyond this, there is none other, whether surpassing or supplementing it.
<i>L2. Distant from various obstacles after Entering into Direct Seeing</i>	[289] What is meant by “Distant from various obstacles after Entering into Direct Seeing of the Noble Truth”?
<i>M1. Elucidation</i>	
<i>M2. Analysis</i>	[290] It is to be known that there are in brief, two types:
<i>N1. Differentiation of Distant from Obstacles</i>	
<i>O1. Differentiation</i>	
<i>P1. Obstacles</i>	
<i>Q1. Declaration</i>	
<i>Q2. Listing</i>	[291] 1. Obstacle with respect to Activities; 2. Obstacle with respect to Habitat.
<i>Q3. Analysis</i>	[292] Obstacle with respect to Activities: Where an enlightened disciple, as saṅgha (monastic community) related matters arise because of his staying with the community, (he) gives up wholesome (unworldly) qualities, meeting the community frequently;
<i>R1. Obstacle with respect to activities</i>	
<i>S1. Listing</i>	
<i>T1. Meeting the community frequently</i>	
<i>T2. Craves and indulges in food and drinks</i>	[293] Or craves and indulges in food and drinks obtained through alms round;
<i>T3. Delight & Seek</i>	[294] Or due to straddling both respects (activities and habitat), delights and seeks robes, alms bowl et cetera;

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<i>T4. Delight in chatter</i>	[295]	Or due to reading and recitation of sūtras, delights in chatter;
<i>T5. Delight and attachment to sleep</i>	[296]	Or during night time, delights in and is attached to sleeping;
<i>T6. Delight in tainted speech and discussion</i>	[297]	Or during day time, delights in mixed tainted speech and discussion in politics, crimes ³⁶ (worldly matters) et cetera;
<i>T7. Non delight in distancing</i>	[298]	Or with respect to activities, there are kins and relatives visiting, chatter and tease, consequently not delight in distancing such activities.
<i>U1. Declaration</i>		
<i>U2. Analysis</i>	[299]	This is due to the aggravating effect of long and frequent habitual association with them, or further due to delight in staying with a second person (residing with lay and monastics in a non conducive manner).
<i>S2. Conclusion</i>	[300]	These are known as “Obstacles in the Aspect of Activities”.
<i>R1. Obstacle with respect to Habitat</i>	[301]	Obstacle with respect to Habitat: Residing in empty vacant area where one cultivates Samatha and Vipassana is, in summary, named as “Dwelling”.
<i>S1. Analysis</i>		
<i>T1. Named Dwelling</i>		
<i>T2. Meaning of Obstacles</i>	[302]	Dependent on Samatha and Vipassana, it is to be known that there are further four types of obstacles:
<i>U1. Declaration</i>		
<i>U2. Listing</i>	[303]	<ol style="list-style-type: none">1. Nature of non-compliance with the Branch of Vipassana’;2. Nature of non-compliance with the Branch of Samatha;3. Nature of non-compliance with mindfulness in

³⁶ Literal translation refers to “kings, robbers etc”, and would correspond to modern terms such as “politics, crimes etc”.

		both classes;
		4. Nature of non-compliance with habitat.
<i>U3. Analysis</i>	[304]	Where one thinks that he is intelligent and consequently holds himself highly, does not learn from others, nor contemplates in accordance to the Right Dharma, this is known as "Nature of non-compliance with the Branch of Vipassana".
<i>V1. Nature of non-compliance with the Branch of Vipassana</i>		
<i>V2. Nature of non-compliance with the Branch of Samatha</i>	[305]	Where one does not quieten one's bodily, verbal and mental activities, is restless and volatile, frequently transgresses Sila, giving rise to sorrow and regret et cetera, up to not being able to skilfully attain abiding, this is to be known as "Nature of non-compliance with the Branch of Samatha".
<i>V3. Nature of non-compliance with mindfulness in both classes</i>	[306]	If due to the presence of the aggravating effects of loss of mindfulness, one's mind is not guarded against various accompanying defilements such as drowsiness and restlessness et cetera, this is to be known as "Nature of non-compliance with mindfulness in both classes (of Samatha and Vipassana)".
<i>V4. Nature of non-compliance with habitat</i>	[307]	If there is habitual frequenting of an environment with (the following) five corresponding faults, it is to be known as "Nature of non-compliance with Habitat":
<i>W1. Declaration</i>		
<i>W2. Listing</i>	[308]	<ol style="list-style-type: none">1. There is much noise and indulgence during the day;2. There are many mosquitoes and insects et cetera that cause much suffering on contact;3. There is much fear and terror, and there are many disasters and epidemics of various kinds;4. There is scarcity of amenities, and thus is not delightful;5. There are bad companions and no wholesome friends.

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<i>S2. Conclusion</i>	[309]	Together they are named “Obstacle with respect to Habitat”.
<i>P2. Distancing</i> <i>Q1. Declaration</i>	[310]	Further, it is to be known that these two obstacles in total have two types of causes and conditions that can support distancing:
<i>Q2. Listing</i>	[311]	<ol style="list-style-type: none">1. Much concentrative pleasure;2. Much reflection and discernment.
<i>Q3. Analysis</i> <i>R1. Much concentrative pleasure</i> <i>S1. Declaration</i> <i>S2. Analysis</i>	[312]	It is to be known that much concentrative pleasure has, in brief, six types:
<i>T1. Cultivate Stilling, Rousing and Equanimity</i>	[313]	<ul style="list-style-type: none">• If one has obtained Samādhi, but has not reached Completeness, not reached Mastery, one should cultivate the three types of skills of Stilling, Rousing and Equanimity, and through these, much concentrative pleasure arises;
<i>T2. Cultivate Entry, Abiding and Exit</i>	[314]	<ul style="list-style-type: none">• If one has obtained Completeness and Mastery with respect to Samādhi, one should cultivate the three types of skills of entering, abiding and exiting of concentration, and through these, much concentrative pleasure arises.
<i>R2. Much reflection and discernment.</i> <i>S1. Elucidation</i> <i>S2. Analysis</i>	[315]	What is named as “Much Reflection and Discernment”?
<i>T1. Nature Put Forth</i>	[316]	Supreme wholesome wisdom, is named “Reflection and Discernment”.
<i>T2. Affirmation of reflection and discernment</i> <i>U1. With respect to</i>	[317]	Due to such wisdom, throughout both day and night, (when) there is increase in one's wholesome dharma, one knows correctly; (when) there is increase in unwholesome dharma, one knows correctly; (when)

wholesome and unwholesome dharma

there is a decline in wholesome dharma, one knows correctly; (when) there is a decline in unwholesome dharma, one knows correctly.

U2. With respect to frequent contact with (life's) sustenance

[318] Further, during both day and night, while travelling or not, one is routinely in contact with (life's) sustenance such as robes, food or drinks. Due to such routine contacts, unwholesome dharma increases and wholesome dharma declines, or wholesome dharma increases and unwholesome dharma declines, one knows them correctly.

T3. Revealing of Supreme Benefits

[319] With such reflection and discernment as dependent, through the skills and principles of non-attachment, one is able to dispel and distance oneself from various unwholesome dharma that have arisen. One is able to cultivate diligently the various wholesome dharma.

Q4. Conclusion

[320] These are the two aspects of ten types of skills that are able to cause the two aspects of eleven types of obstacles to be severed and eradicated; and should these (obstacles) arise, cause one to distance from them.

O2. Conclusion

[321] This is named as “Distancing from Obstacles”.

N2. Affirmation of fully encompassed meaning

[322] Further, the fully elaborated meaning of “Distancing from Obstacles” is according to the said features. Beyond this, there is none other, whether surpassing or supplementing it.

L3. Reflection on various joyful matters

[323] Why is it that after entering into “Direct Seeing of the Noble Truth”, one pays attention to and reflects on various joyful matters for the sake of attaining swift and penetrating wisdom?

M1. Elucidation

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<i>M2. Analysis</i>	[324]	Where Enlightened disciples, after seeing the Noble Truth and attaining purity, with this purity as dependent, pay attention to and reflect on the supreme fields of merit of the Buddha, Dharma and Saṅgha, giving rise to joy.
<i>N1. Differentiation of various joyful matters</i>		
<i>O1. Differentiation</i>		
<i>P1. Dependent on attainment of purity</i>		
<i>P2. Dependent on (worldly) celebrated matters</i>	[325]	Further, dependent on one's "Rebirth-enriching matters" and "Assured Supreme ³⁷ matters", one pays attention to and reflects on the celebrated matters of wealth and gem that one has attained, giving rise to joy.
<i>P3. Dependent on non-jealousy</i>	[326]	Further, dependent on non-jealousy, just as with oneself, one treats others likewise.
<i>P4. Dependent on gratitude</i>	[327]	Further, dependent on gratitude, that is those whom one is indebted to, recalling the kindness of the Great Master (Buddha), pays attention to and reflects upon, giving rise to joy.
<i>Q1. Declaration</i>		
<i>Q2. Analysis</i>	[328]	Due to dependence on the Buddha, one distances away from the whole mass of suffering and its causes, evokes various delights and their causes.
<i>O2. Conclusion</i>	[329]	In this way, reflecting on the joyful matters that are compliant with the cultivation path, one can then attain swift and penetrating wisdom.
<i>N2. Affirmation of Fully Encompassed Meaning</i>	[330]	Further, the full elaboration of this reflection on the meaning of joyful matters compliant with the cultivation path, is according to the said features. Beyond this, there is none other, whether surpassing or supplementing it.

³⁷ "Assured Supreme" refers to the stage of stream-entering and above.

L4. Cultivate in accordance to the obtained path

[331] What is meant by “Cultivation in accordance to the Obtained Path”?

M1. Elucidation

M2. Analysis

[332] That is where great blameless joy arises and permeates one's mind, and for the pursuit of the ultimate, one deeply yearns (for it) within the present dharma.

N1. Differentiation of completeness of cultivation

O1. Differentiation

P1. The Four Dependent dharma

Q1. Evokes desire and delight

R1. Yearn for the ultimate

R2. Delight and desire in distancing

[333] Dependent on the arisen yearning in this way, delight and desire in distancing repeatedly arises in one's mind: “How can I completely abide in the enlightened state, just as that which an Arahant completely abides in?”

Q2. Mustering of diligent effort

[334] In this way, with the arising of desire and delight, one puts in effort diligently, earnestly and uninterruptedly cultivates the “Thirty seven factors of enlightenment” skillfully.

Q3. (One's) Mind delights in Distancing

[335] Further, due to such diligent effort, one does not stay with lay or monastics in a non conducive manner, lives with bare minimum amenities, and one's mind delights in distancing.

Q4. Non-arising of contentment

[336] Further, evoking desire and delight in this way, putting in effort diligently and having delighted in distancing, there is no arising of contentment. That is, there is no contentment with the small portion of supreme attainment. Instead, there is abiding in the pursuit of

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		various wholesome dharma that are increasingly higher, superior and profound.
<i>P2. Completeness of five dharma</i>	[337]	Due to the encompassing of the cultivation path by these four dharma, there is extreme skillful encompassing. With these four types of cultivation paths as dependent, joy arises from the above said joyful matters ³⁸ . At this moment, one's cultivation (of joy) is completed.
<i>Q1. Completeness of Joy</i>		
<i>Q2. Completeness of Joy and Bliss</i>	[338]	Due to the ultimate skillful means of damaging and reducing, there is eradication of defilements. Due to both, there is obtaining of supreme attainment dharma, causing joy and bliss to be completed.
<i>Q3. Completeness of both tranquility and coolness</i>	[339]	Further, having distanced from the gross defilements under the class of defilements eradicated by cultivation, tranquility is obtained. Because tranquility arises, the body and mind are cooled and are extremely encompassed by it. In this way, these two are cultivated to completeness.
<i>Q4. Completeness of the position of Learning</i>	[340]	Further, this learner having reached the ultimate in the unbreakable concentration, obtains "Completeness in Cultivation".
<i>O2. Conclusion</i>	[341]	This is named as "The Path obtained through Cultivation".
<i>N2. Affirmation of Fully Encompassed Meaning</i>	[342]	Further, the fully elaborated meaning of "The Path obtained through Cultivation" is to be known thus: With four types of dharma as dependent, the cultivation of five dharma can be completed. Beyond this, there is none other, whether surpassing or supplementing it.

³⁸ Refer to section "*L3. Reflection on various joyful matters*".

*L5. Attaining
supreme purity
and merit of
fruition*

M1. Elucidation

M2. Analysis

*N1. Right
illustration of
attainment*

*O1. Differentiation
of path and fruit et
cetera.*

*P1. Separate
differentiation*

*Q1. Extreme
purified path and
fruit*

*R1. Put forth
various
defilements*

*S1. Encompassed
by the position of
delight et cetera.*

*S2. Encompassed
by the class of
Mixed Taints*

*T1. Brief
declaration of
types*

*T2. Affirmation of
faults and dangers*

[343] What is known as “Attaining supreme path of purity and merit of fruition”?

[344] That is, with respect to the three positions: Pleasant Position, Painful Position, neither Painful nor Pleasant Position, there are defilements dormant within. There are two types of puggala, where (such defilements) are apparent:

1. Varied births,
2. Learners.

[345] Further, there are two classes of mixed taints that can arise:

1. Class of grasping mixed taints;
2. Class of volition mixed taints.

[346] So, one has to eradicate these two classes of mixed taints containing all the defilements that can obstruct one when entering into the well taught Dharma Vinaya. These defilements can remain dormant, entering deeply into one's mind and can give rise to all varieties of sufferings.

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R2. Revealing of Eradication without Remainder

[347] If one can eradicate these defilements without remainder, it is named “Attainment of Supreme Path and Fruit of Purity”.

Q2. Supreme path of purity

[348] Further, the non-learner's five aggregates³⁹, encompassed by the non-learners' ten branches, is named “Supreme Path of Purity”: the aggregate of precepts, aggregate of concentration, aggregate of wisdom, aggregate of liberation and aggregate of knowledge of liberation.

Q3. Abiding in Merits of Enlightenment

[349] Further, due to attainment of this “Supreme Path of Purity”, one distances from ten faults and abides in that which Enlightened Ones abide in.

R1. Declaration

R2. Analysis

[350] What is named as “Ten Types of Faults”?

S1. Differentiation of Faults

T1. Elucidation

T2. Listing

- [351]
1. Dependent on various external desires, all the sorrow, lamentation, worry and pain⁴⁰ that agitate and upset in various ways, the fault of resonating with painful suffering;
 2. The fault of not guarding the sense bases internally. Due to not guarding the sense bases, sorrow, lamentation et cetera arise;
 3. The fault of craving and delight in abiding (in Dhyāna);
 4. The fault of being unrestrained in one's activities and dwelling;
 5. (to 7) The three distinct faults of other (heterodox) paths (not found in Buddha-

³⁹ Aggregate is Skandha in Sanskrit, Khandha in Pali. It means a heap or a pile of things.

⁴⁰ This sequence follow the standard translation (English from Pali) of the whole mass of suffering arising from ignorance, namely sorrow, lamentation, worry and pain.

		Dharma): the speech, pondering and thinking, and pursuits arisen from their respective wrong views;
		8. The fault dependent on the boundary of Dhyāna ⁴¹ ;
		9. The fault of the arising of the “Class of grasping mixed taints” that is encompassed by Dependent Origination;
		10. The fault of the arising of the “Class of volition mixed taints”.
<i>S2. Revealing of Enlightened Abiding</i>	[352]	If one does not resonate with these ten faults for good, there is only the final body that persists; the subsequent body will never arise again. One ultimately abides in the supreme quietude Nirvāṇa element. With regards to the attainments of all sentient beings up to the most superior ones, this is the most supreme. Hence clarifying the name “Abiding in that which the Enlightened Ones abide in”.
<i>R3. Conclusion</i>	[353]	Being able to distance from the ten types of faults and further able to abide in the abode (Nirvāṇa) of the Enlightened Ones, is thus named “Merit”.
<i>P2. Summary</i>	[354]	Further, such fruit, such supreme path of purity, such merit, all these in brief summary, clarify what is “Attainment of supreme path of purity and merit of fruition”.
<i>O2. Affirmation of fully encompassed meaning</i>	[355]	Further, the fully elaborated meaning of “Attainment of supreme path of purity and merit of fruition” is according to the said features. Beyond this, there is none other, whether surpassing or supplementing it.

⁴¹ Such as mistaking the fourth jhana as Enlightenment.

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*N2. Simultaneous
Revealing of
Liberation*

*O1. Encompassed
by Nirvāṇa with
Remainder*

*O2. Encompassed
by Nirvāṇa
without remainder*

K5. Conclusion

*J2. Affirmation of
Fully Encompassed
Meaning*

*G2. Conclusion of
the name "Fruits of
Cultivation"*

[356] If one obtains such highest Enlightened Dharma of non-learners, the mind that resonates with the Enlightened Dharma has revulsion with the five cords of sensual pleasure. Without varied karmic ripening, there is no further becoming. While the worldly mental faculties are already severed, but still arise, they can be effortlessly eradicated later (upon entering Nirvāṇa without remainder).

[357] Further, with respect to present dharma, one has already eradicated for good the path of defilements and the karmic path of further becoming. Consequently, the path of suffering does not arise in future. Due to the thorough eradication of this cause and effect, it is hence named "Boundary of suffering". There is no more remaining. This is unsurpassed and unexcelled.

[358] Herein, if one enters into "Direct Seeing of Truth", is distant from obstacles, pays attention to and reflects on various joyful matters for the sake of attaining swift and penetrating wisdom, cultivates the obtained path and if one attains the ultimate purified path and the fruition merit, these are collectively named as "Purification of all Unworldly Seeds".

[359] Further, the fully elaborated meaning of "Purification of all Unworldly Seeds" is according to the said features. Beyond this, there is none other, whether surpassing or supplementing it.

[360] In this way, the previously mentioned "Purification of worldly seeds" and this "Purification of Unworldly Seeds" are briefly summarised as one, elaborating what is called "Fruits of Cultivation".

E3. Summary

[361] In this way, as previously mentioned, habitat of cultivation, causes and conditions for cultivation, cultivation of Yogā and fruits of cultivation, are all in summary called “Stage of Actualization of Cultivation”.

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本地分中修所成地第十二

《披尋記》科判	《瑜伽師地論》正文
丙九、修所成地	[1] 已說思所成地。云何修所成地？
丁一、結前生後	
丁二、標釋一切	[2] 謂略由四處，當知普攝修所成地。
戊一、標列	
己一、四處攝	
庚一、標	
庚二、徵	[3] 何等四處？
庚三、列	[4] 一者、修處所，二者、修因緣，三者、修瑜伽，四者、修果。
己二、七支攝	[5] 如是四處，七支所攝。
庚一、標	
庚二、徵	[6] 何等為七？
庚三、列	[7] 一、生圓滿；
	二、聞正法圓滿；
	三、涅槃為上首；
	四、能熟解脫慧之成熟；
	五、修習對治；
	六、世間一切種清淨；
	七、出世間一切種清淨。

- | | |
|----------------|--|
| 庚四、結 | [8] 如此四處七支所攝普聖教義，廣說應知。依善說法毗奈耶中，一切學處皆得圓滿。 |
| 戊二、隨釋 | [9] 云何生圓滿？ |
| 己一、生圓滿
(初支) | |
| 庚一、徵 | |
| 庚二、標 | [10] 當知略有十種。 |
| 庚三、列 | [11] 謂依內有五，依外有五，總依內外合有十種。 |
| 庚四、釋 | [12] 云何生圓滿中依內有五？ |
| 辛一、依內 | |
| 壬一、徵 | |
| 壬二、列 | [13] 謂眾同分圓滿、處所圓滿、依止圓滿、無業障圓滿、無信解障圓滿。 |
| 壬三、釋 | [14] 眾同分圓滿者：謂如有一，生在人中，得丈夫身，男根成就。 |
| 癸一、眾同分圓滿 | |
| 癸二、處所圓滿 | [15] 處所圓滿者：謂如有一，生在人中，又處中國，不生邊地。 |
| 子一、標 | |
| 子二、釋 | [16] 謂於是處有四眾行。謂苾芻、苾芻尼、近事男、近事女。 |
| 丑一、舉生處 | |
| 丑二、簡不生 | [17] 不生達須、蔑戾車中。謂於是處無四眾行，亦無賢聖、正至、正行、諸善丈夫。 |
| 癸三、依止圓滿 | [18] 依止圓滿者：謂如有一，生處中國，不闕眼耳隨一支分，性不頑嚚，亦不瘖瘂，堪能解了善說、惡說所有法義。 |
| 癸四、無業障圓滿 | [19] 無業障圓滿者：謂如有一，依止圓滿，於五無間隨一業障，不自造作，不教他作。若有作此，於現身中，必非證得賢聖法器。 |

癸五、無信解障
圓滿

子一、離邪解行

子二、起淨信解

辛二、依外

壬一、徵

壬二、列

壬三、釋

癸一、大師圓滿

癸二、世俗正法
施設圓滿

癸三、勝義正法
隨轉圓滿

癸四、正行不滅
圓滿

癸五、隨順資緣
圓滿

[20] 無信解障圓滿者：謂如有一，必不成就五無間業，不於惡處而生信解，不於惡處發清淨心。謂於種種邪天處所，及於種種外道處所。

[21] 由彼前生，於佛聖教善說法處，修習淨信，長時相續；由此因緣，於今生中，唯於聖處發生信解，起清淨心。

[22] 云何生圓滿中依外有五？

[23] 謂大師圓滿、世俗正法施設圓滿、勝義正法隨轉圓滿、正行不滅圓滿、隨順資緣圓滿。

[24] 大師圓滿者，謂即彼補特伽羅，具內五種生圓滿已，復得值遇大師出世。所謂如來應正等覺，一切知者、一切見者，於一切境得無障礙。

[25] 世俗正法施設圓滿者：謂即彼補特伽羅，值佛出世，又廣開示善不善法，有罪無罪，廣說乃至諸緣生法，及廣分別。謂契經、應頌、記別、諷誦、自說、緣起、譬喻、本事、本生、方廣、希法，及與論議。

[26] 勝義正法隨轉圓滿者：謂即大師善為開示俗正法已；諸弟子眾依此正法，復得他人為說隨順教誡教授，修三十七菩提分法，得沙門果；於沙門果證得圓滿，又能證得展轉勝上增長廣大所有功德。

[27] 正行不滅圓滿者：謂佛世尊雖般涅槃，而俗正法猶住未滅，勝義正法未隱未斷。

[28] 隨順資緣圓滿者：謂即四種受用正法因緣現前，受用正法。諸有正信長者、居士、婆羅門等，知彼受用正法而轉，恐乏資緣，退失如是所受正法，是故殷勤奉施種種衣服、飲食、諸坐臥具、病緣醫藥供身什物。

Yogācārabhūmi-śāstra (Translated Chapters)

- 庚五、結
辛一、名修處所
- 辛二、料簡聖法
- 辛三、明普攝義
- 己二、次三支
庚一、別顯
辛一、聞正法圓滿
壬一、徵
壬二、釋
癸一、略標
癸二、廣辨
子一、正說法
丑一、標
丑二、列
丑三、指
子二、正聞法
丑一、標
丑二、列
- 丑三、結
- [29] 如是十種，名依內外生圓滿。即此十種生圓滿，名修瑜伽處所。由此所依、所建立處為依止故，證得如來諸弟子眾所有聖法。
- [30] 如是聖法，略有二種：一、有學法，二、無學法。今此義中，意取無學所有聖法。謂無學正見，廣說乃至無學正智。何以故？由諸有學，雖有聖法，而相續中，非聖煩惱之所隨逐，現可得故。
- [31] 如是初支生圓滿廣聖教義，有此十種。除此更無餘生圓滿，若過、若增。
- [32] 云何聞正法圓滿？
- [33] 謂若正說法，若正聞法，二種總名聞正法圓滿。
- [34] 又正說法，略有二種。
- [35] 所謂隨順及無染汙。
- [36] 廣說當知有二十種，如菩薩地當說。
- [37] 又正聞法略有四種。
- [38] 一、遠離驕傲。
二、遠離輕慢。
三、遠離怯弱。
四、遠離散亂。
- [39] 遠離如是四種過失而聽法者，名正聞法。

丑四、指

辛二、涅槃為上首

壬一、徵

壬二、釋

癸一、辨聽法

子一、略標

子二、廣釋

丑一、標十法轉

丑二、出二所依

寅一、依有餘依

卯一、明次第轉

辰一、起三信解

辰二、趣入思智

辰三、趣二方便

辰四、趣證修智

辰五、趣入見道

辰六、數習修道

卯二、結名所依

[40] 當知廣說有十六種，亦如菩薩地中當說。

[41] 云何涅槃為上首？

[42] 謂如來弟子依生圓滿轉時，如先所說相而聽聞正法，唯以涅槃而為上首。唯求涅槃、唯緣涅槃，而聽聞法，不為引他令信於己，不為利養恭敬稱譽。

[43] 又緣涅槃而聽法者，有十法轉，涅槃為首。謂依止有餘依涅槃界，及無餘依涅槃界。當知依止有餘依涅槃界，有九法轉，涅槃為首；依止無餘依涅槃界，有一法轉，涅槃為首。

[44] 謂以聞所成慧為因，於道、道果涅槃，起三種信解。

一、信實有性。

二、信有功德。

三、信己有能，得樂方便。

[45] 如是信解生已，為欲成辦思所成智，身心遠離憒鬧而住，遠離障蓋諸惡尋思。依止此故，便能趣入善決定義思所成智。

[46] 依止此故，又能趣入無間、殷重二修方便；

[47] 由此次第，乃至證得修所成智。依止此故，見生死過失，發起勝解；見涅槃功德，發起勝解。

[48] 由串修故，入諦現觀，先得見道有學解脫。

[49] 已得見跡，於上修道由數習故，更復證得無學解脫。

[50] 由證此故，解脫圓滿。即此解脫圓滿，名有餘依涅槃界。即此涅槃以為上首，令前九法次第修習而得圓滿。

- | | |
|-------------|--|
| 寅二、依無餘依 | [51] 當知即此解脫圓滿，以無餘依涅槃界而為上首。 |
| 癸二、顯勝利 | [52] 如是涅槃為首聽聞正法，當知獲得五種勝利。 |
| 子一、標 | |
| 子二、徵 | [53] 何等為五？ |
| 子三、列 | [54] 謂聽聞法時，饒益自他；修正行時，饒益自他；及能證得眾苦邊際。 |
| 子四、釋 | |
| 丑一、聽法 | [55] 若說法師，為此義故宣說正法，其聽法者，即以此意而聽正法；是故此時名饒益他。 |
| 寅一、饒益他 | |
| 寅二、自饒益 | [56] 又以善心聽聞正法，便能領受所說法義甚深上味，因此證得廣大歡喜，又能引發出離善根，是故此時能自饒益。 |
| 丑二、修行 | |
| 寅一、饒益他 | [57] 若有正修法隨法行大師，為欲建立正法，方便示現成正等覺，云何令彼正修行轉；故彼修習正法行時，即是法爾供養大師。是故說此名饒益他。 |
| 寅二、自饒益 | [58] 因此正行，堪能證得寂靜清涼，唯有餘依涅槃之界；是故說此能自饒益。 |
| 丑三、證苦邊際 | [59] 若無餘依涅槃界中般涅槃時，名為證得眾苦邊際。 |
| 子五、結 | [60] 是名涅槃以為上首，聽聞正法所得勝利。 |
| 壬三、結 | [61] 如是名為涅槃為首所有廣義。除此，更無若過、若增。 |
| 辛三、能熟解脫慧之成熟 | [62] 云何能熟解脫慧之成熟？ |
| 壬一、徵 | |
| 壬二、釋 | |
| 癸一、釋得名 | [63] 謂毗鉢舍那支成熟故，亦名慧成熟；奢摩他支成熟故，亦名慧成熟。 |
| 子一、總顯二支 | |

- 子二、隨難別釋
- 癸二、辨次第
- 子一、善友為依
- 子二、尸羅攝受
- 子三、覺真實欲
- 子四、堪忍譏論
- 子五、樂聽聞等
- 子六、法義淨等
- 子七、厭離盛事
- 子八、不樂世間
- 子九、願斷惡趣
- 子十、願證聖果
- 癸三、結十種
- 庚二、總結
- 辛一、明普攝義
- [64] 所以者何？定心中慧，於所知境清淨轉故。
- [65] 又毗鉢舍那支，最初必用善友為依。
- [66] 奢摩他支，尸羅圓滿之所攝受。
- [67] 又依善友之所攝受，於所知境真實性中，有覺了欲。
- [68] 依尸羅圓滿之所攝受，於增上尸羅毀犯淨戒現行非法壞軌範中，若諸有智同梵行者，由見聞疑，或舉其罪，或令憶念，或令隨學；於爾所時，堪忍譏論。
- [69] 又依所知真實覺了欲故，愛樂聽聞；依樂聞故，便發請問；依請問故，聞昔未聞甚深法義。
- [70] 數數聽聞無間斷故，於彼法義轉得明淨，又能除遣先所生疑。
- [71] 如是覺慧轉明淨故，於諸世間所有盛事，能見過患，深心厭離。
- [72] 如是厭心善作意故，於彼一切世間盛事，不生願樂。
- [73] 彼由如是於諸世間增上生道無願心故，為欲斷除諸惡趣法，心生正願。
- [74] 又為修習能對治彼所有善法，修習一切煩惱對治所有善法，為欲證得彼對治果，亦為自心得清淨故，心生正願。
- [75] 如是十種能熟解脫慧成熟法，如先所說，漸次能令解脫圓滿。
- [76] 又隨次第已說三支。謂聞正法圓滿、涅槃為上首、能熟解脫慧之成熟。如是三支廣聖教義，謂十種。除此，更無若過、若增。

Yogācārahūmi-śāstra (Translated Chapters)

- 辛二、名修因緣
壬一、標
壬二、徵
壬三、釋
- 己三、修習對治
（第五支）
庚一、徵
庚二、釋
辛一、略說
壬一、總標
壬二、別釋
癸一、三位
癸二、十所治法
子一、徵
子二、釋
丑一、初二種
寅一、出所治
卯一、在家位
卯二、出家位
- 寅二、明能治
- 丑二、次四種
寅一、舉四所作
卯一、略標
卯二、列釋
辰一、常修善法所作
- [77] 又此三支，當知即是修瑜伽因緣。
- [78] 何以故？
- [79] 由依此次第、此因、此緣，修習瑜伽方得成滿。謂依聞正法圓滿、涅槃為上首、能熟解脫慧成熟故。
- [80] 云何修習對治？
- [81] 當知略說於三位中，有十種修習瑜伽所對治法。
- [82] 云何三位？一、在家位，二、出家位，三、遠離閑居修瑜伽位。
- [83] 云何十種修習瑜伽所對治法？
- [84] 謂在家位中，於諸妻室，有婬欲相應貪；於餘親屬及諸財寶，有受用相應愛。如是名為處在家位所對治法。由此障礙，於一切種不能出離。
- [85] 設得出家，由此尋思之所擾動為障礙故，不生喜樂。
- [86] 如是二種所對治法，隨其次第修不淨想、修無常想，當知是彼修習對治。
- [87] 又出家者，於出家位中，時時略有四種所作。
- [88] 一、常方便修善法所作。謂我於諸法常方便修為依止故，當能制伏隨愛味樂一切心識，又能如實覺了苦性。

辰二、信樂涅槃所作

[89] 二、於無戲論涅槃信解愛樂所作。謂我當於無戲論涅槃，心無退轉，不生憂慮。謂我我今者何所在耶？

辰三、遊行乞食所作

[90] 三、於時時中遊行聚落乞食所作。謂我乞食受用為因，身得久住有力調適，常能方便修諸善法。

辰四、安住遠離所作

[91] 四、於遠離處安住所作。謂若愛樂與諸在家及出家眾雜居住者，便有種種世間相應見聞受用諸散亂事；勿我於彼正審觀察心一境位，當作障礙。

寅二、顯四所治

[92] 於此四種所作事中，當知有四所對治法：於初所作，有懶惰懈怠；於第二所作，有薩迦耶見；於第三所作，有愛味貪；於第四所作，有世間種種樂欲貪愛。

寅三、明四能治

[93] 如是四種所對治法，如其次第，亦有四種修習對治：一、於無常修習苦想；二、於眾苦修無我想；三、於飲食修厭逆想；四、於一切世間修不可樂想。

丑三、後四種

[94] 又於遠離閑居方便作意位中，當知略有四種所治。

寅一、舉所治

卯一、標

[95] 何等為四？

卯二、徵

[96] 一、於奢摩他、毗鉢舍那品有闇昧心；

二、於諸定，有隨愛味；

三、於生，有隨動相心；

四、推後後日，顧待餘時，隨不死尋，不能熾然勤修方便。

卯三、列

寅二、明能治

[97] 如是四種所對治法，當知亦有四種修習對治：

一、修光明想；

二、修離欲想；

辛二、廣辨
壬一、廣三種想
癸一、不淨想
子一、舉所治
丑一、標列
丑二、隨釋
寅一、思擇力攝
卯一、標
卯二、徵
卯三、列
辰一、欲貪
辰二、失念
辰三、放逸
辰四、串習
辰五、錯亂

寅二、修習力攝
卯一、標
卯二、徵
卯三、列
辰一、心散亂性
辰二、趣作用性
辰三、不善巧性
辰四、尋思擾亂
辰五、身不調適

三、修滅想；

四、修死想。

[98] 又不淨想，略有二種：

一、思擇力攝，

二、修習力攝。

[99] 思擇力攝不淨想中，當知五法為所對治。

[100] 何等為五？

[101] 一、親近母邑。

[102] 二、處顯失念。

[103] 三、居隱放逸。

[104] 四、通處隱顯由串習力。

[105] 五、雖勤方便修習不淨，而作意錯亂。謂不觀不淨，隨淨相轉，如是名為作意錯亂。

[106] 修習力攝不淨想中，當知七法為所對治。

[107] 何等為七？

[108] 謂本所作事心散亂性。

[109] 本所作事趣作用性。

[110] 方便作意不善巧性，由不恭敬勤請問故。

[111] 又由不能守根門故；雖處空閑，猶有種種染汙尋思，擾亂其心。

[112] 又於飲食不知量故，身不調適。

- 辰六、不樂內定
- 辰七、不善修觀
- 丑三、總結
- 子二、成能治
- 癸二、於無常所修苦想
- 子一、舉所治
- 丑一、標
- 丑二、徵
- 丑三、列
- 子二、成能治
- 癸三、光明想
- 子一、指多種
- 子二、簡今義
- 丑一、標
- [113] 又為尋思所擾亂故，不樂遠離、內心寂靜奢摩他定。
- [114] 又由彼身不調適故，不能善修毗鉢舍那，不能如實觀察諸法。
- [115] 如是一切所對治法，當知總說一門十二，一門十四。
- [116] 又即如是所對治法，能治白法還有爾所。於修二種不淨想中，當知多有所作。
- [117] 又於無常所修苦想，略有六種所對治法。
- [118] 何等為六？
- [119] 一、於未生善法最初應生，而有懶惰。
二、於已生善法，應住不忘，修習圓滿，倍令增廣；所有懈怠。
三、於恭敬師長往請問中，不恆相續。
四、於恆修善法常隨師轉，遠離淨信。
五、由遠離淨信，不能常修。
六、於內放逸，由放逸故，於常修習諸善法中，不恆隨轉。
- [120] 如是六種所對治法，還有六法能為對治，多有所作。與此相違，應知其相。
- [121] 又光明想，緣多光明以為境界，如三摩呬多地中已說。
- [122] 今此義中，意辯緣法光明以為境界，修光明想。

- 丑二、釋
寅一、釋名
寅二、顯義
- 丑三、廣
寅一、舉所治
卯一、總顯二種
辰一、標
辰二、徵
辰三、釋
- 卯二、隨標別列
辰一、思慧俱法
巳一、列
- 巳二、釋
- 辰二、修慧俱法
巳一、徵
巳二、列
- [123] 謂如所聞已得究竟不忘念法，名法光明；與彼俱行彼相應想，應知名光明想。
- [124] 何以故？真實能令心闇昧者，謂方便修止觀品時，於諸法中所有忘念。與此相違，當知即是光明。
- [125] 又第一義思所成慧及修所成慧俱光明想，有十一法為所對治。
- [126] 云何十一？
- [127] 謂思所成慧俱光明想有四法，修所成慧俱光明想有七法。如是所治，合有十一。
- [128] 思所成慧俱光明想有四法者：
- 一、不善觀察故，不善決定故，於所思惟有疑隨逐。
- 二、住於夜分，懶惰懈怠故，多習睡眠故，虛度時分。
- 三、住於晝分，習近邪惡食故，身不調柔，不能隨順諦觀諸法。
- 四、與在家、出家共相雜住，於隨所聞所究竟法，不能如理作意思惟。
- [129] 如是疑隨逐故，障礙能遣疑因緣故；此四種法，是思所成慧俱光明想之所對治，令思所成若智、若見不得清淨。
- [130] 何等名為修所成慧俱光明想所治七法？
- [131] 一、依舉相修，極勇精進所對治法。
二、依止相修，極劣精進所對治法。

- 三、依捨相修，貪著定味與愛俱行所有喜悅。
- 四、於般涅槃心懷恐怖，與瞋恚俱其心怯弱，二所治法。
- 五、即依如是方便作意，於法精勤論議決擇，於立破門多生言論，相續不捨。此於寂靜正思惟時，能為障礙。
- 六、於色聲香味觸中，不如正理執取相好，不正尋思，令心散亂。
- 七、於不應思處，彊攝其心思擇諸法。
- 巳三、釋
- [132] 如是七種，是修所成慧俱光明想所對治法，極能障礙修所成慧俱光明想，令修所成若智、若見，不清淨轉。
- 寅二、成能治
- [133] 此所治法，還有十一與此相違能對治法，能斷於彼，當知亦令思修所成若智、若見清淨而轉。
- 壬二、釋多所作
- 癸一、釋義
- [134] 又正方便修諸想者，有能斷滅所治法欲。又於所治現行法中，心不染著，速令斷滅。又能多住能對治法，斷滅一切所對治法。
- 癸二、結名
- [135] 如是三法，隨逐一切對治修故，名多所作。
- 庚三、結
- 辛一、名修瑜伽
- [136] 如是名為修習對治。此修對治，當知即是修習瑜伽。
- 辛二、明普攝義
- [137] 此第五支修習對治廣聖教義，當知唯有如是十相。除此，更無若過、若增。
- 己四、後二支
- 庚一、辨二清淨
- 辛一、世間一切種清淨
- 壬一、徵
- 壬二、標
- [138] 云何世間一切種清淨？
- [139] 當知略有三種。

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| 壬三、列 | [140] 一、得三摩地。
二、三摩地圓滿。
三、三摩地自在。 |
| 壬四、釋 | [141] 此中最初有二十種得三摩地所對治法，能令不得勝三摩地。 |
| 癸一、得三摩地 | |
| 子一、辨障治法 | |
| 丑一、舉所治 | |
| 寅一、標 | |
| 寅二、徵 | [142] 何等二十？ |
| 寅三、釋 | [143] 一、有不樂斷同梵行者為伴過失。 |
| 卯一、列過失 | |
| 辰一、別列 | |
| 巳一、由伴無德 | |
| 巳二、由師無德 | [144] 二、伴雖有德；然能宣說修定方便師有過失。謂顛倒說修定方便。 |
| 巳三、由無聽欲 | [145] 三、師雖有德；然於所說修定方便，其能聽者，欲樂羸劣，心散亂故，不能領受過失。 |
| 巳四、由覺慧劣 | [146] 四、其能聽者，雖有樂欲，屬耳而聽；然闇鈍故，覺慧劣故，不能領受過失。 |
| 巳五、由多貪求 | [147] 五、雖有智德；然是愛行，多求利養恭敬過失。 |
| 巳六、由無喜足 | [148] 六、多分憂愁，難養難滿，不知喜足過失。 |
| 巳七、由多事務 | [149] 七、即由如是增上力故，多諸事務過失。 |
| 巳八、由捨加行 | [150] 八、雖無此失；然有懈怠懶惰故，棄捨加行過失。 |
| 巳九、由他障礙 | [151] 九、雖無此失；然有為他種種障礙生起過失。 |
| 巳十、由無堪忍 | [152] 十、雖無此失；然有於寒熱等苦，不能堪忍過失。 |
| 巳十一、由不受教 | [153] 十一、雖無此失；然有慢恚過故，不能領受教誨過失。 |

- 巳十二、由倒思惟
- 巳十三、由忘失念
- 巳十四、由相雜住
- 巳十五、由住處障
- 午一、列
- 午二、指
- 巳十六、由邪尋思
- 巳十七、由身沈重
- 巳十八、由多睡眠
- 巳十九、由不樂止
- 巳二十、由不樂觀
- 辰二、總結
- 卯二、顯障因
- 辰一、標
- 辰二、徵
- 辰三、列
- [154] 十二、雖無此失；然有於教，顛倒思惟過失。
- [155] 十三、雖無此失；然於所受教，有忘念過失。
- [156] 十四、雖無此失；然有在家、出家雜住過失。
- [157] 十五、雖無此失；然有受用五失相應臥具過失。
- [158] 五失相應臥具，應知如聲聞地當說。
- [159] 十六、雖無此失；然於遠離處，不守護諸根故，有不正尋思過失。
- [160] 十七、雖無此失；然由食不平等故，有身沈重無所堪能過失。
- [161] 十八、雖無此失；然性多睡眠，有多睡眠隨煩惱現行過失。
- [162] 十九、雖無此失；然不先修行奢摩他品故，於內心寂止遠離中，有不欣樂過失。
- [163] 二十、雖無此失，然先不修行毗鉢舍那品故，於增上慧法毗鉢舍那如實觀中，有不欣樂過失。
- [164] 如是二十種法，是奢摩他、毗鉢舍那品，證得心一境性之所對治。
- [165] 又此二十種所對治法，略由四相，於所生起三摩地中，堪能為障。
- [166] 何等為四？
- [167] 一、於三摩地方便不善巧故；
二、於一切修定方便全無加行故；
三、顛倒加行故；

- 丑二、成能治
寅一、例相違
- 寅二、辨能得
卯一、住心
卯二、位攝
- 子二、明普攝義
- 癸二、三摩地圓滿
子一、辨圓滿相
丑一、列十相
寅一、起勝求願
寅二、見勝功德
寅三、住勤精進
- 寅四、名非得勝
- 寅五、名他所勝
寅六、無沈沒等
- 寅七、隨法相轉
- 寅八、請問正法
- 四、加行慢緩故。
- [168] 此三摩地所對治法，有二十種白法對治；與此相違，應知其相。
- [169] 由此能斷所對治法，多所作故；疾疾能得正住其心，證三摩地。
- [170] 又得此三摩地，當知即是得初靜慮近分定，未至位所攝。
- [171] 又此得三摩地相違法，及得三摩地隨順法廣聖教義，當知唯有此二十種。除此，更無若過、若增。由此因緣，依初世間一切種清淨，於此正法補特伽羅得三摩地，已善宣說、已善開示。
- [172] 復次，如是已得三摩地者，於此少小殊勝定中，不生喜足。於勝三摩地圓滿，更起求願。
- [173] 又即於彼見勝功德。
- [174] 又由求願見勝功德，為求彼故；勇猛精進，策勵而住。
- [175] 又彼於色相應愛味俱行煩惱，非能一切皆永斷故，名非得勝。
- [176] 又非於彼諸善法中皆勤修故，名他所勝。
- [177] 又於廣大淨天生處，無有沈沒。
又彼無能陵懣於己，下劣信解增上力故。
- [178] 又彼如是心無沈沒，於定所緣境界法中，即先所得止舉捨相，無間、殷重方便修故；隨順而轉。
- [179] 又彼如是隨法相轉，數入、數出，為欲證得速疾通慧，依定圓滿，樂聞正法故；於時時中，殷勤請

- 問。
- 寅九、愛樂遠離 [180] 又依如是三摩地圓滿故，於正方便根本定攝內心奢摩他，證得遠離愛樂。
- 寅十、愛樂觀察 [181] 又證得法毗鉢舍那。如實觀察，熾然明淨所有愛樂。
- 丑二、結圓滿 [182] 當知齊此已能證入根本靜慮，如是名為三摩地圓滿。
- 子二、明普攝義 [183] 又此三摩地圓滿廣聖教義，當知唯有如是十相。除此，更無若過、若增。
- 癸三、三摩地自在 [184] 復次，雖已證得根本三摩地故，名三摩地圓滿；其心猶為三摩地生愛味、慢、見、疑、無明等諸隨煩惱之所染汙，未名圓滿清淨鮮白。
- 子一、辨得自在
- 丑一、釋
- 寅一、善觀察
- 卯一、略標
- 辰一、舉諸瑕穢
- 辰二、思所應作 [185] 為令如是諸隨煩惱不現行故，為練心故，為調心故，彼作是思：我應當證心自在性、定自在性。於四處所，以二十二相應善觀察。
- 卯二、廣辨
- 辰一、總標四處 [186] 謂自誓受下劣形相、威儀、眾具；又自誓受禁制尸羅；又自誓受精勤無間修習善法。若有為斷一切苦惱，受此三處，應正觀察眾苦隨逐。
- 辰二、別釋諸相
- 巳一、初處觀察 [187] 由剃除鬚髮故，捨俗形好故，著壞色衣故，應自觀察形色異人。如是名為觀察誓受下劣形相。
- 午一、釋
- 未一、下劣形相
- 未二、下劣威儀 [188] 於行住坐臥語默等中，不隨欲行；制伏憍慢往趣他家，審正觀察遊行乞食。如是名為觀察誓受下劣威儀。

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- 未三、下劣眾具
- 午二、結
- 巳二、第二處觀察
- 午一、釋
- 未一、初一相
- 申一、標
- 申二、列
- 未二、次二相
- 未三、後二相
- 午二、結
- 巳三、第三處觀察
- 午一、釋
- 未一、標
- 未二、列
- 午二、結
- [189] 又正觀察從他獲得，無所畜積，諸供身具，如是名為觀察誓受下劣眾具。
- [190] 由此五相，當知是名初處觀察。
- [191] 又善說法毗奈耶中，諸出家者所受尸羅，略捨二事之所顯現。
- [192] 一者、棄捨父母、妻子、奴婢、僕使、朋友眷屬、財穀珍寶等所顯。二者、棄捨歌舞、倡妓、笑戲、歡娛、遊縱、掉逸、親愛聚會，種種世事之所顯現。
- [193] 又彼安住尸羅律儀，不由犯戒私自懇責，亦不為彼同梵行者以法訶擯；有犯尸羅而不輕舉。
- [194] 若於尸羅有所闕犯，由此因緣，便自懇責；若同梵行以法訶擯，即便如法而自悔除。於能舉罪同梵行者，心無恚恨，無損無惱而自修治。
- [195] 由此五相，是名於第二處觀察。
- [196] 如是尸羅善圓滿已，應以五相精勤方便修諸善品。
- [197] 謂時時間諮受讀誦論量決擇，勤修善品，如是乃應受他信施；又樂遠離，以正方便修諸作意；又復晝夜，於退分、勝分二法，知斷修習；又於生死見大過失；又於涅槃見勝功德。
- [198] 由此五相，是名第三處觀察。

巳四、第四處觀察

午一、釋

未一、辨四苦

申一、標

申二、列

未二、攝七相

午二、結

寅二、正思惟

卯一、舉作意

卯二、顯精勤

卯三、結名想

寅三、修方便

卯一、舉依止

辰一、樂斷

辰二、樂修

辰三、心無貪恚

[199] 如是精勤修善品者，略為四苦之所隨逐。

[200] 謂於四沙門果，未能隨有所證故，猶為惡趣苦所隨逐。體是生老病死法故，為內壞苦之所隨逐；一切所愛離別法故，為愛壞苦之所隨逐。自業所作故，一切苦因之所隨逐。

[201] 彼為如是四苦隨逐，應以七相審正觀察。

[202] 由此七相，是名第四處觀察。

[203] 彼於如是四處，以二十二相正觀察時，便生如是如理作意：謂我為求如是事故，誓受下劣形相威儀及資身具，誓受禁戒，誓受精勤常修善法；而我今者於四種苦，為脫何等？

[204] 若我如是自策、自勵，誓受三處，猶為四苦常所隨逐，未得解脫；我今不應為苦隨逐，未於勝定獲得自在，中路止息，或復退屈。

[205] 如是精勤如理作意，乃得名為出家之想及沙門想。

[206] 彼於圓滿修多方便以為依止，由世間道，證得三摩地圓滿故；於煩惱斷，猶未證得，復依樂斷，常勤修習。

[207] 又彼已得善世間道，數數為得三摩地自在故，依止樂修無間而轉。

[208] 又於正信長者、居士、婆羅門等，獲得種種利養恭敬，而不依此利養恭敬，而生貪著。亦不於他利養恭敬，及餘不信婆羅門等，對面、背面諸不可意身業、語業，現行事中，心生憤恚，又復於彼無損害心。

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- 辰四、正念現前 [209] 又愛、慢、見、無明、疑惑，種種定中諸隨煩惱不復現行，善守念住。
- 辰五、離增上慢 [210] 又非證得勝奢摩他，即以如是奢摩他故，謂己一切所作已辦；亦不向他說己所證。
- 卯二、明正行 [211] 彼由如是樂斷樂修，心無貪恚，正念現前，離增上慢。於諸衣服隨宜獲得，便生喜足。
- 辰一、少欲喜足 [212] 如於衣服，於餘飲食、臥具等喜足，當知亦爾。
- 巳一、舉於衣服 [213] 又正了知而為受用。謂如是等諸資生具，但為治身令不敗壞，暫止饑渴，攝受梵行，廣說乃至於食知量。
- 巳二、例餘一切 [214] 彼由如是正修行故，於三摩地獲得自在。依止彼故，其心清白，無有瑕穢，離隨煩惱，廣說乃至獲得不動，能引一切勝神通慧。
- 寅四、獲自在 [215] 是名三摩地自在。
- 丑二、結 [216] 此三摩地自在廣義，當知唯有如所說相。除此，更無若過、若增。
- 子二、明普攝義 [217] 又先所說得三摩地，若中所說三摩地圓滿，及今所說三摩地自在，總名無上世間一切種清淨。當知此清淨，唯在正法；非諸外道。
- 壬五、結簡外道 [218] 云何出世間一切種清淨？
- 辛二、出世間一切種清淨 [219] 當知略有五種。
- 壬一、徵 [220] 何等為五？
- 壬二、釋 [221] 一、入聖諦現觀；
- 癸一、辨諸清淨
- 子一、標
- 子二、徵
- 子三、列

子四、釋
丑一、入聖諦現觀
寅一、徵
寅二、釋
卯一、辨入現觀
辰一、辨
巳一、明漸次
午一、由正知
午二、由厭離

巳二、明趣入
午一、善修治
未一、標列厭患

未二、別釋其相
申一、雜染相應
酉一、標
酉二、列

- 二、入聖諦現觀已離諸障礙；
- 三、入聖諦現觀已，為欲證得速疾通慧，作意思惟諸歡喜事；
- 四、修習如所得道；
- 五、證得極清淨道，及果功德。

- [222] 云何入聖諦現觀？
- [223] 謂有如來諸弟子眾，已善修習世間清淨，知長夜中，由妙五欲積集其心。食所持故，長養其心，於彼諸欲生愛樂故，而於諸欲深見過患。於上勝境，見寂靜德。
- [224] 彼於戲論界易可安住，謂於世間一切種清淨；於無戲論界難可安住，謂於出世間一切種清淨。是故於彼厭惡而住，非不厭惡。
- [225] 又此住正法者，於無戲論涅槃界中，心樂安住，樂欲證得。由闕沙門果證增上力故；於已雜染相應，心生厭患；於已清淨不相應，心生厭患；於已雜染相應過患，心生厭患；於已清淨不相應過患，心生厭患；於已清淨見難成辦，心生厭患。
- [226] 此中略有三種雜染相應。
- [227] 一、未調未順而死，雜染相應。
二、死已當墮煩惱大坑，雜染相應。
三、由彼煩惱自在力故，現行種種惡不善業，往有怖處，雜染相應。

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| 酉三、釋 | [228] 彼觀己身闕沙門果證，由彼闕故，與三種雜染相應。如是觀已，心生厭患。 |
| 申二、清淨不相應 | [229] 當知清淨不相應亦有三種。 |
| 酉一、標 | |
| 酉二、列 | [230] 一、諸煩惱斷究竟涅槃，名無怖處。
二、能證此，謂依增上心學善心三摩地。
三、能證此，於增上慧學正見所攝微妙聖道。 |
| 酉三、釋 | [231] 彼觀己身，與此三種清淨不相應故，心生厭患。 |
| 申三、雜染相應過患 | [232] 當知雜染相應過患，亦有三種。 |
| 酉一、標 | |
| 酉二、列 | [233] 一、老病死苦根本之生。
二、自性苦生無暇處。
三、一切處生無常性。 |
| 酉三、釋 | [234] 彼觀己身，有此三種雜染相應過患，心生厭患。 |
| 申四、清淨不相應過患 | [235] 當知清淨不相應過患有五種。 |
| 酉一、標 | |
| 酉二、列 | [236] 一、於邊地生，未能止息。
二、於惡道生，未能止息。
三、於在家眾諸無間業，未能堰塞。
四、於出家眾無量見趣，未不相應。
五、雖由世間道，乃至有頂若定、若生，而於無初後際生死流轉，未作邊際。 |
| 酉三、釋 | [237] 彼觀自身，有此五種清淨不相應過患，心生厭患。 |

申五、於已清淨
見難成辦

酉一、初五相

戌一、標

戌二、列

戌三、結

酉二、後一相

未三、總顯差別

申一、辨心相

酉一、厭患

酉二、怖畏

酉三、遮止

申二、明漸次

酉一、舉厭患極
厭患

酉二、例怖畏極
怖畏等

未四、總結修相

[238] 於已清淨見難成辦，當知亦有五種。

[239] 一、若捨不為，不能自作故。

二、於所餘事，非請他為能成辦故。

三、決定應作故。由於自心未令清淨，必於眾苦不得解脫成吉祥性。

四、非於惡業現在不作，即說彼為已作清淨，即名已得於現見法永離熾然。無對治道，先所造作惡不善業，必不壞故。

五、由彼清淨學無學道證得所顯故。

[240] 彼觀清淨，由此五相難可成辦，心生厭患。

[241] 又復發起堅固精進，為欲證得。

[242] 彼由觀見雜染清淨，相應不相應故，心生厭患。

[243] 又由觀見雜染清淨，相應不相應過患故，心生怖畏。

[244] 又於清淨證得，及雜染斷滅中，有懶惰懈怠故，心便遮止。

[245] 又由作意思惟彼相故，心生厭患；即於此相多所作故，心極厭患。

[246] 如厭患極厭患，怖畏極怖畏，遮止極遮止，當知亦爾。

[247] 如是彼以由厭俱行想，於五處所，以二十種相作意思惟故，名善修治。

Yogācārabhūmi-śāstra (Translated Chapters)

- | | |
|--|--|
| 午二、善安住
未一、略標 | [248] 復有五因，二十種相之所攝受，令於愛盡寂滅涅槃，速疾多住，心無退轉，亦無憂慮。謂我我今者，為何所在。 |
| 未二、廣釋
申一、五因
酉一、徵起
酉二、列釋
戌一、由通達作意
戌二、由所依 | [249] 何等五因？

[250] 一、由通達作意故。謂由如是通達作意無間，必能趣入正性離生，入諦現觀，證聖智見。

[251] 二、由所依故。謂由依此所依無間，必能趣入正性離生，餘如前說。 |
| 戌三、由入境界門 | [252] 三、由入境界門故。謂由緣此入境界門，必能趣入正性離生，餘如前說。 |
| 戌四、由攝受資糧 | [253] 四、由攝受資糧故。謂由此攝受資糧，必能趣入正性離生，餘如前說。 |
| 戌五、由攝受方便 | [254] 五、由攝受方便故。謂由攝受如是方便，必能趣入正性離生，乃至廣說。 |
| 酉三、結說 | [255] 如是五因，當知依諦現觀逆次因說，非順次因。依最勝因，如先說事，逆次說故。 |
| 申二、二十相
酉一、初因所攝
戌一、舉五相
亥一、通達障礙
亥二、棄捨麤重 | [256] 謂於空、無願、無相加行中，於隨入作意微細現行，有間無間隨轉我慢俱行心相，能障現觀作意，正通達故。

[257] 既通達已；於作意俱行心任運轉中，能善棄捨，令無間滅。 |
| 亥三、思惟真如 | [258] 依無間滅心，由新所起作意，以無常等行如實思惟。 |
| 亥四、現觀智生 | [259] 由此作意修習、多修習故，所緣能緣平等平等智生。 |

- 亥五、了自所證
- 戌二、結能入
- 酉二、第二因所攝
- 戌一、舉六相
- 亥一、入住出相
- 亥二、止舉捨相
- 戌二、結安住
- 酉三、第三因所攝
- 戌一、舉二相
- 亥一、辨障礙
- 天一、標
- 天二、徵
- 天三、列
- 亥二、明對治
- 天一、標
- 天二、釋
- 戌二、結安住
- 酉四、第四因所攝
- 戌一、舉四相
- [260] 彼於爾時，能障現觀我慢亂心便永斷滅，證得心一境性。便自思惟：我已證得心一境性，如實了知。
- [261] 當知是名由通達作意故，入諦現觀。
- [262] 又若先以世間道，得三摩地，亦得圓滿，亦得自在。彼或於入三摩地相，謂由此故，入三摩地；或於住三摩地相，謂由此故，住三摩地；或於出三摩地相，謂由此故，出三摩地；於此諸相作意思惟，安住其心，入諦現觀。
- [263] 若得三摩地，而未圓滿，亦未自在。彼或思惟止相、或思惟舉相、或思惟捨相，安住其心，入諦現觀。
- [264] 如是當知由所依故，其心安住。
- [265] 又有二法，於修現觀極為障礙。
- [266] 何等為二？
- [267] 一、不正尋思所作擾亂，心不安靜；
二、於所知事其心顛倒。
- [268] 為欲對治如是障礙，當知有二種於所緣境安住其心。
- [269] 謂為對治第一障故，修阿那波那念；為對治第二障故，修諸念住。
- [270] 如是當知由入境界門故，其心安住。
- [271] 又於妙五欲樂習近者，於聖法毗奈耶，非所行處。

亥一、遠離非處

天一、標非處

天二、明遠離

[272] 若於隨宜所得衣服、飲食、諸坐臥具，便生喜足；隨所獲得利養恭敬，制伏其心。謂依妙五欲，不由所得利養恭敬，心便堅住；由此因緣，遠離一切非所行處。

亥二、樂斷樂修

[273] 既遠離已，依諸念住樂斷、樂修。於晝夜分，時時觀察自他所有衰盛等事，心生厭患。

亥三、修習隨念

[274] 又復修習佛隨念等，令心清淨。

亥四、安住聖種

[275] 又復安住諸聖種中。

戌二、結安住

[276] 如是當知由資糧故，其心安住。

戌三、簡所說

[277] 此依最勝資糧道說。

酉五、第五因所攝

[278] 又彼如是資糧住已，為修相應作意加行，故有二種加行方便。

戌一、舉三相

亥一、初二加行方便相

天一、標

天二、徵

[279] 何等為二？

天三、列

[280] 一、自於契經阿毗達磨，讀誦受持，修正作意，於蘊等事令極善巧。

二、依他師教，所謂大師、鄔波陀耶、阿遮利耶。於時時間，教授教誡，攝受依止。

亥二、後一正加行相

[281] 又正加行作意思惟，當知是名第三方便。此正加行作意思惟，名正加行。

天一、通一切

天二、簡今義

[282] 此中義者，謂尸羅淨所有作意，名正加行作意思惟。

地一、標

地二、釋

[283] 彼自思惟尸羅清淨，故無悔惱；無悔惱故，便生歡

- 喜；廣說乃至心入正定。
- 地三、結 [284] 是故宣說此正加行作意思惟，名心住方便。
- 戌二、結安住 [285] 由如是方便故，心速安住。
- 未三、總結 [286] 彼於爾時，由此五因二十種相攝持其心，於愛盡寂滅涅槃界中，令善安住，無復退轉，心無驚怖。謂我我今者何所在耶？當於如是心安住時，應知已名入諦現觀。
- 辰二、結 [287] 如是名人聖諦現觀。
- 卯二、明普攝義 [288] 又此聖諦現觀義，廣說應知。謂心厭患相有二十種，心安住相亦二十種。除此更無若過若增。
- 丑二、入現觀已離諸障礙 [289] 云何入聖諦現觀已，離諸障礙？
- 寅一、徵 [290] 當知此障略有二種。
- 寅二、釋
- 卯一、辨離障礙
- 辰一、辨
- 巳一、障礙
- 午一、標
- 午二、列 [291] 一、行處障，二、住處障。
- 午三、釋 [292] 行處障者：謂如聖弟子，或與眾同居，隨其生起僧所作事，棄捨善品，數與眾會。
- 未一、行處障
- 申一、列
- 酉一、數與眾會 [293] 或復安住常乞食法，而愛重飲食。
- 酉二、愛重飲食 [294] 或兼二處，好樂營為衣鉢等事。
- 酉三、好樂營為 [295] 或為讀誦經典，而好樂談話。
- 酉四、好樂談話 [296] 或居夜分，而樂著睡眠。
- 酉五、樂著睡眠 [297] 或居晝分，樂王賊等雜染言論。
- 酉六、樂染言論

- 酉七、不樂遠離
戌一、標
戌二、釋
- 申二、結
未二、住處障
申一、釋
酉一、住名
酉二、障義
戌一、標
戌二、列
- 戌三、釋
亥一、毗鉢舍那支不隨順性
亥二、奢摩他支不隨順性
- 亥三、彼俱品念不隨順性
- 亥四、處所不隨順性
天一、標
天二、列
- [298] 或於是處，有親戚交遊談謔等住，而於是處不樂遠離。
- [299] 謂長夜數習與彼共居增上力故，或復樂與第二共住。
- [300] 諸如是等，名行處障。
- [301] 住處障者：
謂處空閑修奢摩他、毗鉢舍那，總名為住。
- [302] 依奢摩他、毗鉢舍那，當知復有四種障礙。
- [303] 一、毗鉢舍那支，不隨順性；
二、奢摩他支，不隨順性；
三、彼俱品念，不隨順性；
四、處所不隨順性。
- [304] 若謂己聰明，而生高舉，不從他聞，順觀正法，是名毗鉢舍那支，不隨順性。
- [305] 若不安靜身語意行，躁動輕舉，數犯尸羅，生憂悔等，乃至不得心善安住，當知是名奢摩他支，不隨順性。
- [306] 若有忘念增上力故，於沈掉等諸隨煩惱，心不遮護；當知是名彼俱品念，不隨順性。
- [307] 若有習近五失相應諸坐臥具，當知是名處所不隨順性。
- [308] 或於晝分多諸誼逸；於夜分中多蚊蟲等眾苦所觸；又多怖畏、多諸災癘；眾具匱乏，不可愛樂；惡友攝持，無諸善友。

- 申二、結
- 巳二、遠離
- 午一、標
- 午二、列
- 午三、釋
- 未一、多諸定樂
- 申一、標
- 申二、釋
- 酉一、修止舉捨
- 酉二、修入住出
- 未二、多諸思擇
- 申一、徵
- 申二、釋
- 酉一、出體性
- 酉二、明思擇
- 戌一、於善不善法
- 戌二、於習近命緣
- 酉三、顯勝利
- 午四、結
- 辰二、結
- 卯二、明普攝義
- [309] 諸如是等，名住處障。
- [310] 又此二障，當知總有二種因緣，能為遠離。
- [311] 一、多諸定樂，二、多諸思擇。
- [312] 多諸定樂，應知略有六種。
- [313] 謂若有已得三摩地，而未圓滿，未得自在；彼應修習止、舉、捨三種善巧，由此發生多諸定樂。
- [314] 若有於三摩地，已得圓滿，亦得自在；彼應修習入、住、出定，三種善巧，由此發生多諸定樂。
- [315] 云何名為多諸思擇？
- [316] 謂勝善慧，名為思擇。
- [317] 由此慧故，於晝夜分自己所有善法增長，如實了知；不善法增長，如實了知；善法衰退，如實了知；不善法衰退，如實了知。
- [318] 又彼如於晝夜，若行、若住，習近衣服、飲食命緣。由習近故，不善法增長、善法衰退，或善法增長、不善法衰退，皆如實了知。
- [319] 即此思擇為依止故，於所生起諸不善法，由不堅著方便道理，驅擯遠離。於諸善法，能勤修習。
- [320] 如是二處十種善巧，於二處所十一種障，能令斷滅；隨所生起，即便遠離。
- [321] 如是名為遠離障礙。
- [322] 又此遠離障礙義，廣說應知如所說相。除此，更無若過、若增。

- 丑三、思惟諸歡喜事
寅一、徵
寅二、釋
卯一、辨諸歡喜
辰一、辨
巳一、依證淨
巳二、依盛事

巳三、依無嫉
巳四、依知恩
午一、標
午二、釋

辰二、結
卯二、明普攝義

丑四、修習如所得道
寅一、徵
寅二、釋
卯一、辨修圓滿
辰一、辨
巳一、四所依法
午一、發生欲樂
未一、思慕究竟
未二、樂欲出離

午二、發勤精進
- [323] 云何入聖諦現觀已，為欲證得速疾通慧，作意思惟諸歡喜事？
- [324] 謂聖弟子，已見聖諦，已得證淨。
即以證淨為依止故，於佛法僧勝功德田，作意思惟發生歡喜。
- [325] 又依自增上生事，及決定勝事，謂己身財寶所證盛事，作意思惟，發生歡喜。
- [326] 又依無嫉，如於自身，於他亦爾。
- [327] 又依知恩，謂有恩者。念大師恩，作意思惟，發生歡喜。
- [328] 由依彼故，遠離眾苦及與苦因，引發眾樂及與樂因。
- [329] 如是思惟隨順修道歡喜事故，便能證得速疾通慧。
- [330] 又此思惟隨順修道歡喜事義，廣說應知如所說相。除此，更無若過、若增。
- [331] 云何修習如所得道？
- [332] 謂彼如是所生廣大無罪歡喜，溉灌其心，為趣究竟，於現法中，心極思慕。
- [333] 彼由如是心生思慕，出離樂欲數數現行。謂我何當能具足住如是聖處，如阿羅漢所具足住。
- [334] 如是欲樂生已，發勤精進，無間常委，於三十七菩

- 提分法，方便勤修。
- 午三、心樂遠離 [335] 又彼如是勤精進故，不與在家、出家眾相雜住，習近邊際諸坐臥具，心樂遠離。
- 午四、不生喜足 [336] 又彼如是發生欲樂、發勤精進，樂遠離已，不生喜足。謂於少分殊勝所證，心無喜足；於諸善法轉上、轉勝、轉微妙處，希求而住。
- 巳二、五法圓滿
午一、歡喜圓滿 [337] 由此四法攝受修道，極善攝受。即此四種修道為依，如先所說諸歡喜事所生歡喜，彼於爾時修得圓滿。
- 午二、喜悅圓滿 [338] 最極損減方便道理，煩惱斷故，獲得殊勝所證法故，亦令喜悅修得圓滿。
- 午三、輕安清涼
二種圓滿 [339] 又修所斷惑品羸重已遠離故，獲得輕安；輕安生故，身心清涼，極所攝受。如是二種，修得圓滿。
- 午四、學位圓滿 [340] 又此有學，金剛喻定到究竟故，修得圓滿。
- 辰二、結 [341] 是名修習如所得道。
- 卯二、明普攝義 [342] 又此修習如所得道義，廣說應知。謂四種法為依止故，能令五法修習圓滿。除此，更無若過、若增。
- 丑五、證極清淨
及果功德 [343] 云何證得極清淨道及果功德？
- 寅一、徵
- 寅二、釋 [344] 謂於三位：樂位、苦位、不苦不樂位，為諸煩惱之所隨眠。有二種補特伽羅，多分所顯：一者、異生，二者、有學。
- 卯一、正顯證得
- 辰一、辨道果等
- 巳一、別辨
- 午一、極淨道果
- 未一、舉諸煩惱
- 申一、樂等位攝
- 申二、雜染品攝
- 酉一、略標類 [345] 又有二種能發起雜染品：一者、取雜染品，二者、

	行雜染品。
酉二、明過患	[346] 即為斷此二雜染品，入善說法毗奈耶時，能為障礙所有煩惱——此諸煩惱，能為隨眠，深遠入心，又能發生種種諸苦。
未二、顯無餘斷	[347] 若能於此無餘永斷，名為證得極淨道果。
午二、極清淨道	[348] 又十無學支所攝五無學蘊，所謂戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊，名極清淨道。
午三、住聖功德	[349] 又由證得此極淨道，離十過失，住聖所住。
未一、標	
未二、釋	[350] 云何名為十種過失？
申一、辨過失	
酉一、徵	[351] 所謂依外諸欲所有愁、歎、憂、苦種種惱亂，苦苦相應過失。
酉二、列	又有依內不護諸根過失。由不護諸根故，生愁歎等。
	又有愛味樂住過失。
	又有行住放逸過失。
	又有外道不共，即彼各別邪見所起語言、尋思、追求三種過失。
	又有依靜慮邊際過失。
	又有緣起所攝發起取雜染品過失。又有發起行雜染品過失。
申二、顯聖住	[352] 若於如是十種過失永不相應；唯有最後身所任持，第二餘身畢竟不起，於最寂靜涅槃界中，究竟安住。一切有情乃至上生第一有者，於彼一切所有有情得為最勝。是故說名，住聖所住。

- 未三、結 [353] 以能遠離十種過失，又能安住聖所住處，故名功德。
- 巳二、總結 [354] 又若彼果、若極淨道、若彼功德，如是一切，總略說名證得極清淨道及果功德。
- 辰二、明普攝義 [355] 又此證得極清淨道及果功德義，廣說應知如所說相。除此，更無若過、若增。
- 卯二、兼顯解脫
辰一、有餘依攝 [356] 若得如是最上無學諸聖法者，如是聖法相應之心，於妙五欲極為厭背；無異熟故，後更不續。
若世間心雖復已斷，猶得現行。彼於後時任運而滅。
- 辰二、無餘依攝 [357] 又煩惱道、後有業道，於現法中已永斷絕；由彼絕故，當來苦道更不復轉。由此因果永滅盡故，即名苦邊。更無所餘，無上、無勝。
- 子五、結 [358] 此中若入聖諦現觀；若離障礙；若為證得速疾通慧，作意思惟諸歡喜事；若修習如所得道；若證得極清淨道及果功德；如是名為出世間一切種清淨。
- 癸二、明普攝義 [359] 又此出世間一切種清淨義，廣說應知如所說相。除此，更無若過、若增。
- 庚二、結名修果 [360] 如是若先所說世間一切種清淨，若此所說出世間一切種清淨，總略為一，說名修果。
- 戊三、總結 [361] 如是如先所說，若修處所、若修因緣、若修瑜伽、若修果，一切總說為修所成地。

Bodhisattva Precepts Manual

(From the chapter of Precepts in the “Foundational Support Śāstra”⁴²)

By Maitreya Bodhisattva

Translated by Tripiṭakas Master Dharmarakṣa (India) in Guzang, the capital of Northern Liang

- [1] Taking refuge in Vairocana, and all indestructible Buddhas of the ten directions;

Also paying homage to the previous teacher, the coming enlightened Maitreya, the World Honoured One.

The Three Collective Precepts are hereby spoken, Bodhisattvas please listen together.

Precepts are like great brilliant lanterns, are able to remove the darkness in the long nights;

Precepts are like authentic treasure mirrors, are able to reflect dharma clearly and completely;

Precepts are like wish-fulfilling pearls, showering materials to relieve the needy and the poor.

To leave the worldly and attain Buddhahood swiftly, only this Dharma is supreme.

Hence, all Bodhisattvas should diligently protect and uphold.

- [2] Great ones! These four pārajika Dharma from the Bodhisattvas māṭṛkā⁴³ are hereby spoken in unison.

[3] **Precept 1: Praising Oneself or Disparaging Others**

If a Bodhisattva, out of greed for gains, praises one’s merits or disparages others, this is known as the first clause under the pārajika section.

⁴² This is identical to chapter forty on Bodhisattva Precepts found in the “Yogacarabhumi Śāstra”.

⁴³ Pronounce as “Maatarka”, meaning commentaries, alternate meanings include original mother, forerunners.

[4] **Precept 2: Being Miserly of Wealth and Dharma**

If a Bodhisattva owns material wealth, but due to his miserly nature, does not have compassion and does not give what is begged or requested by those who are poor, suffering and without support; further, to those who have a desire to listen to the Dharma, one does not teach due to close-fistedness, this is known as the second clause under the pārajika section.

[5] **Precept 3: Rejecting Repentance out of Anger**

If a Bodhisattva, out of anger and ill-will, spews harsh speech, and is still not satisfied, further hits with one's hand, rod or stone⁴⁴, inflict cruel harm and fear, strengthening anger and hatred; further, one does not accept the other party's repentances, and does not relinquish the accumulated hatred, this is known as the third clause under the pārajika section.

[6] **Precept 4: Vilifying and Distorting Right Dharma**

If a Bodhisattva vilifies the Bodhisattva Canon, speaks pseudo Dharma, establishes enthusiastically with respect to the pseudo Dharma, whether through his own understanding or from others, this is known as the fourth clause under the pārajika section.

[7] Great ones! We have said the four pārajika Dharma. If a Bodhisattva arises strengthening defilements, transgresses any one such Dharma, loses the Bodhisattva precepts, one should retake them.

I hereby ask you great ones: "Is there purity herein?" (Repeat Three Times).

"Great ones! Your silence denotes purity herein. This should be upheld as it is!"

[8] Great ones! These numerous Bodhisattva Duṣkṛta from the Bodhisattvas māṭṛkā are spoken in unison.

⁴⁴ Includes all forms of weaponry.

[9] **Precept 1: Not Offering to the Triple Gem**

If a Bodhisattva, abiding by the Disciplinary⁴⁵ Precepts, within a day and night, [*Offerings*] make no small or great offerings, up to not even a single homage, up to not even a single stanza in praise of the merits of the Triple Gem, or up to not even a single thought of purity towards [*the Triple Gem*] the Buddha in existence, or a Buddha stupa or temple, or Dharma, or volumes of Sutra, or Bodhisattva Sutra Canon, or Bodhisattva mātṛkā Canon, or Bhikṣu Sangha⁴⁶, or the Great Bodhisattva Assembly of the worlds in the ten directions, [*Transgressions*] this is named a transgression, multiple transgressions. If acted out of disrespect, laziness, slackness, such transgression is of defiled nature; if out of forgetfulness, it is of undefiled nature.

Non-transgression: If a Bodhisattva has attained Stage of Entry into Purified Mind, just as a bhikṣu obtaining indestructible purity, constantly offers Dharma to the Triple Gem.

(Alternative) Precept 1: Not Offering to the Triple Gem

If a Bodhisattva, abiding by the Disciplinary⁴⁷ Precepts, within a day and night, does not make any offering to the Triple Gem, this is named a transgression, multiple transgressions. If acted out of disrespect, laziness, or slackness, such a transgression is of defiled nature; if out of forgetfulness, it is of undefiled nature.

Non-transgression: If a Bodhisattva has attained Stage of Entry into Purified Mind, just as a bhikṣu obtaining indestructible purity, constantly offers Dharma to the Triple Gem.

Herein, “Offering” refers to making small or great offerings, down to a single homage, a single stanza in praise of the merits of the Triple Gem, or a single thought of purity. “Triple Gem” refers to the Buddha in existence, a Buddha stupa, temple, Dharma, volumes of Sutra, Bodhisattva Sutra Canon, Bodhisattva mātṛkā Canon, Bhikṣu Sangha, or the Great Bodhisattva Assembly of the worlds in the ten directions.

⁴⁵ Such precepts are spelt out under the Vinayapitaka.

⁴⁶ This includes the whole monastic Sangha.

⁴⁷ Such precepts are spelt out under the Vinayapitaka.

[10] **Precept 2: Being Greedy for Material Wealth**

If a Bodhisattva, with much desires and discontentment, has greed for and is attached to material wealth, this is named a transgression, multiple transgressions, is a transgression of defiled nature.

Non-transgression: If one, for the sake of eliminating the above, arouses skillful desire to encompass and counter them, but still arises greed repeatedly due to the strong nature of the defilement.

[11] **Precept 3: Being Disrespectful to other Bodhisattvas**

If a Bodhisattva seeing a senior with virtues or a fellow practitioner worthy of respect, out of haughtiness and pride, anger and hatred, one does not arise veneration, offer one's seat, nor reply to greetings or Dharma request, this is named a transgression, multiple transgressions, is a transgression of defiled nature. If acted out of laziness or slackness, lapse of awareness, forgetfulness, such transgression is of undefiled nature.

Non-transgression:

1. If one has severe sickness, confused mind, or if one is being mistaken as awake when one is actually asleep, and does not reply to others who has come to pay respect or to request for Dharma;
2. If the senior is speaking Dharma or having discussion pertaining to Dharma or decision-making;
3. If one is speaking Dharma or listening to Dharma, or having likewise discussion⁴⁸;
4. If one is in the midst of an assembly where Dharma is spoken, or in a likewise discussion⁴⁹, or for the sake of not disrupting the Dharma speaker, there is no transgression if one does not pay homage;
5. If, through skillful means, one causes the other party's defilements to be tamed, to abandon and distant from unwholesome dharma;
6. If in order to uphold motions passed by the sangha or the wishes of the majority.

[12] **Precept 4: Not Accepting Invitation**

If a Bodhisattva, out of anger and pride, does not accept invitation or attend offerings of clothes, food or various amenities, either at the dana giver's residence, at a monastery, or at other residences, this is named a

⁴⁸ Refers to discussion pertaining to Dharma or decision-making.

⁴⁹ Same as the above footnote.

transgression, multiple transgressions, is a transgression of defiled nature.

Non-transgression:

1. If one is sick, weak or deranged;
2. If the trip is long, or terrifying and dangerous;
3. If one knows that non-acceptance can cause the other person's defilements to be tamed, thereby abandoning and distancing from unwholesome dharma;
4. If one has already accepted another invitation;
5. If one is in the midst of cultivating wholesome Dharma and does not want any temporary disruption;
6. If out of desire to hear unheard-of Dharma or its beneficial meaning;
7. If one is having discussion pertaining to Dharma or decision-making;
8. If one knows that the invitation is done to provoke oneself;
9. If in order to prevent resentment in the majority;
10. If in order to uphold motions passed by the sangha.

[13] **Precept 5: Not Accepting Offering**

If a Bodhisattva, out of anger or pride, resists and rejects offering of gold, silver, pearls, wish-fulfilling pearls, lazurite and various treasures, this is named a transgression, multiple transgressions, is a transgression of defiled nature because one forsakes sentient beings. If acted out of laziness or slackness, such transgression is of undefiled nature.

Non-transgression:

1. If one is deranged;
2. If one knows that acceptance will give rise to greed and attachment;
3. If one knows that acceptance will cause the giver to have regret (in giving), to be bewildered, or to be beset with poverty;
4. If the items offered were already pre-determined for the Triple Gem;
5. If the items were stolen;
6. If acceptance causes much pain and vexation, such as death, imprisonment or abduction, banishment, punishment, robbery or admonishment.

[14] **Precept 6: Not Giving Dharma**

If a Bodhisattva, while an assembly is gathered at his abode, out of anger, hatred, selfishness or jealousy does not teach Dharma to them, this is

named a transgression, multiple transgressions, is a transgression of defiled nature. If acted out of laziness or slackness, such transgression is of undefiled nature.

Non-transgression:

1. If a heterodox practitioner is picking on the Dharma;
2. If one is severely sick or is deranged;
3. If for the purpose of causing the other party's defilements to be subdued;
4. If one's cultivation of the wholesome Dharma has not reached maturity;
5. If the other party cannot respectfully follow the Dharma, or is not properly attired or mannered;
6. If the other party has dull mind and will be full of great fear and terror when hearing deep and profound Dharma;
7. If the other party, after hearing, will increase and grow in evil views, condemn the Dharma and degenerate in one's cultivation, or share it with an unwholesome party⁵⁰

[15] **Precept 7: Not Teaching Penitence**

If a Bodhisattva regards a ferocious, unwholesome cum precept-breaking sentient being with hatred, relinquishes and does not teach or correct him, and also stop others to do so, this is named a transgression, multiple transgressions, is a transgression of defiled nature. If acted out of laziness, slackness, forgetfulness or non-hatred, such transgression is of undefiled nature. Why is this so? A Bodhisattva evokes deeper love and compassion towards an unwholesome person than towards a wholesome person.

Non-transgression:

1. If one is deranged;
2. If for the purpose of causing the other party's defilements to be subdued, as has been said in precept 6;
3. If in order to uphold the wishes of others;
4. If in order to uphold motions passed by the sangha.

⁵⁰ Refers to those who learn the Dharma for unwholesome purposes.

[16] **Precept 8: Different from Śrāvaka**

A Bodhisattva practises in line with Śrāvaka disciples with respect to the offences to be abstained from as established in the Vinaya within the Tathāgata Prātimokṣa, for the sake of protecting sentient beings, causing the faithless to have faith, and those who have faith to grow in it. How is this so? For a Śrāvaka, including up to those who learn (and practises) precepts for personal liberation, (even) extends to include not abandoning the protection of others, causing the faithless to have faith, and those who have faith to grow in it and further learn precepts, much more a Bodhisattva who strives for ultimate liberation (Buddhahood).

On the other hand, a Bodhisattva does not practise in line with the offences to be abstained from, with respect to abiding in minimal material sustenance, effort and means, as established by the World Honoured One for Śrāvaka. How is this so? The act of abiding in minimal material sustenance, effort and means is what a Śrāvaka, who first liberates oneself before others, would do; it is not what a Bodhisattva, who seeks personal liberation and liberation of others, should do. For the sake of sentient beings, Bodhisattvas would make unsolicited request for vast amount of clothing from even non-family Brahmins and householders, and receive according to the ability of the donors. The same applies to alms bowl. Similarly, a Bodhisattva would request for yarn and ask non-family tailor to make clothing. For the sake of sentient beings, Bodhisattva should store and amass furnishings made of kauśeya⁵¹, up to vast amount of gold and silver. In this way, a Bodhisattva does not concur with the learning of Śrāvaka offences to be abstained from abiding in minimal material sustenance, work and means. Abiding in Bodhisattva Disciplinary Precepts for the sake of sentient beings, if one abides in minimal material sustenance, work and means out of dislike and hatred, this is named a transgression, multiple transgressions, is a transgression of defiled nature. If acted out of laziness or slackness, such transgression is of undefiled nature.

[17] **Precept 9: Abiding in Evil Livelihood**

If a Bodhisattva acts or speaks in a fawning or crooked manner, be it through external appearances, disparaging speech, or pursuit of material gains for his own sake, abiding in evil livelihood shamelessly and not abandoning it, this is named a transgression, multiple transgressions, is a

⁵¹ Refers to wild silk in Ancient India.

transgression of defiled nature.

Non-transgression: If one still acts in such a manner repeatedly due to the strong nature of the defilement even after arousing desire and means.

[18] **Precept 10: Being Restless and Playful**

If a Bodhisattva through restlessness does not delight in quietude, plays and laughs aloud causing others to delight in such activities, this is named a transgression, multiple transgressions, is a transgression of defiled nature. If acted out of lapse of awareness, forgetfulness, such transgression is of undefiled nature.

Non-transgression:

1. If one fails in eliminating the above even after arousing desire and means, as has been said in precept 9;
2. If one wishes to cease dislikes and hatred in other(s);
3. If one wishes to cease sorrow and worry in other(s);
4. If one wishes to encompass, eliminate (the above) or protect and guide those with playful nature;
5. If one wishes to establish goodwill towards others who have doubts, dislikes, hatred or are against oneself.

[19] **Precept 11: Teaching the Bodhisattva Precepts Distortedly**

If a Bodhisattva establishes such view and declares: “Bodhisattvas should not delight in nirvana, should turn away from nirvana; should not fear nor be terrified of defilements, should not single-pointedly revulsed and distant (from it). Why is this so? Bodhisattvas should strive toward the Great Enlightenment⁵² through three asaṅkhyā kalpas of long enduring births and deaths”, this is named a transgression, multiple transgressions, is a transgression of defiled nature. Why is this so? Śrāvakas deeply delight in Nirvana, are terrified of and revulsed towards defilements, but cannot be compared to a hundredth, a thousandth, or ten-thousandth of that of a Bodhisattva. This is because Śrāvakas only strives for personal liberation, whereas a Bodhisattva universally strives for all sentient beings. He practices undefiled mind surpassing that of an Arhant; while engaging in defiled (worldly) affairs, he is distant from various defilements.

⁵² Refers to Buddhahood.

[20] **Precept 12: Not Guarding against Disparagement(s)**

If a Bodhisattva does not guard against open advocacy of disbeliefs or disparagements, does not seek to eradicate them, and if the disparagements are true, this is named a transgression, multiple transgressions, is a transgression of defiled nature. If there is neither fault nor unwholesomeness, such transgression is of undefiled nature.

Non-transgression:

1. If a heterodox practitioner or an unwholesome person disparages;
2. If a Bodhisattva is disparaged for being a monastic living on alms-round, cultivating wholesome conditions;
3. If the disparager does so out of anger or is deranged.

[21] **Precept 13: Not Subduing Sentient Beings**

If a Bodhisattva observes that he can skilfully benefit a sentient being through strong admonishments, but refrain from doing so out of fear that it will lead to sorrow and agitation, this is named a transgression, multiple transgressions, is a transgression of undefiled nature.

Non-transgression: If one observes that presently the other party would have more sorrow and agitation than benefit.

[22] **Precept 14: Retaliating with Anger or Beating**

If a Bodhisattva, return scolding with scolding, anger with anger, beatings with beatings, disparagement with disparagement, this is named a transgression, multiple transgressions, is a transgression of defiled nature.

[23] **Precept 15: Not Confessing nor Apologising in accordance to the Dharma**

If a Bodhisattva infringes upon others, or while innocent causes others to be suspicious, he should confess and apologise. If out of detest and despise, one does not confess and apologise in accordance to the Dharma, this is named a transgression, multiple transgressions, is a transgression of defiled nature. If acted out of laziness or slackness, such transgression is of undefiled nature.

Non-transgression:

1. If one uses skilful means causing the other party's defilements to be subdued;

2. If the other party wishes to induce one to act impurely⁵³ in exchange for accepting one's confession and apology;
3. If one knows the other party to be quarrelsome, that confessing and apologising would lead to more anger and fury;
4. If one knows the other party has mild temperament, is without detest, or for fear of causing embarrassment to him.

[24] **Precept 16: Not Accepting Confession and Apology**

If a Bodhisattva, out of detest, does not accept confession and apology with the desire to provoke the person who has previously infringe upon oneself and has come forward to confess and apologise, this is named a transgression, multiple transgressions, is a transgression of defiled nature. If acted not out of detest, but due to one's nature of not accepting confession, such transgression is of undefiled nature.

Non-transgression:

1. If one uses skilful means causing the other party's defilements to be subdued, as has been said in precept 6;
2. If the other party's apology is not in accordance to the Dharma, or is unrepentful.

[25] **Precept 17: Detesting Others**

If a Bodhisattva persistently detests others, this is named a transgression, multiple transgressions, is a transgression of defiled nature.

Non-transgression: If one fails in eliminating the above even after arousing desire and means, as has been said in precept 9.

[26] **Precept 18: Being Greedy of Keeping a Retinue**

If a Bodhisattva keeps a retinue of family, friends and disciples out of greed for services, this is named a transgression, multiple transgressions, is a transgression of defiled nature.

Non-transgression: Non-greediness.

[27] **Precept 19: Being Greedy of Sleep**

If a Bodhisattva, out of laziness or slackness, indulges in sleep and does not regulate the sleeping time nor the duration, this is named a transgression,

⁵³ Including, but not limited to, acting against precepts.

multiple transgressions, is a transgression of defiled nature.

Non-transgression:

1. If one is sick, weak, or fatigue due to travel;
2. If one fails in eliminating the above even after arousing desire and means, as has been said in precept 9.

[28] **Precept 20: Lengthy Discussion of Worldly Matters**

If a Bodhisattva, out of defilement, engages in lengthy discussion of worldly matters, this is named a transgression, multiple transgressions, is a transgression of defiled nature. If acted out of lapse of awareness, forgetfulness, such transgression is of undefiled nature.

Non-transgression:

1. If there is already a gathering and one stops by for short listening in order not to dismay others;
2. If one briefly replies to questions of unheard-of matters.

[29] **Precept 21: Not Accepting Teachings**

If a Bodhisattva, desiring to attain concentration⁵⁴, but out of detest and despise, refuses to accept or follow the instructions of one's teacher, this is named a transgression, multiple transgressions, is a transgression of defiled nature. If acted out of laziness or slackness, such transgression is of undefiled nature.

Non-transgression:

1. If one is sick or weak;
2. If one knows that the teacher teaches the contrary;
3. If one is able to apply that which one has widely learned;
4. If one has already learned the teachings from a teacher.

[30] **Precept 22: Following the Five Hindrances**

If a Bodhisattva has the five hindrances arise in him and yet is not aware of them nor make an attempt to dispel them, this is named a transgression, multiple transgressions, is a transgression of defiled nature.

Non-transgression: If one fails in eliminating the above even after arousing desire and means, as has been said in precept 9.

⁵⁴ This precept should be applicable to all forms of Dharma learning.

[31] **Precept 23: Clinging to Worldly Dhyāna**⁵⁵

If a Bodhisattva views the bliss in worldly dhyāna as meritorious⁵⁶, this is named a transgression, multiple transgressions, is a transgression of defiled nature.

Non-transgression: If one fails in eliminating the above even after arousing desire and means, as has been said in precept 9.

[32] **Precept 24: Disparaging Śrāvaka Dharma**

If a Bodhisattva holds such a view, makes such a statement, declaring “Bodhisattvas should not listen, accept nor learn Śrāvaka Dharma. What use does a Bodhisattva has for it?”, this is named a transgression, multiple transgressions, is a transgression of defiled nature. Why is this so? A Bodhisattva would even listen to differing heterodox teachings, much more the words of the Buddha.

Non-transgression: If a Bodhisattva is focused on learning the Bodhisattva canon, and has not finished learning it⁵⁷.

[33] **Precept 25: Turning away from Mahayana**

If a Bodhisattva abandon the learning and cultivation of Bodhisattva Canon, cultivates only Śrāvaka Dharma, this is named a transgression, multiple transgressions, is a transgression of undefiled nature.

[34] **Precept 26: Abandoning Buddha Dharma**

If a Bodhisattva abandon the teachings of the Buddha and instead practices according to evil heterodox commentaries, or worldly scriptures, this is named a transgression, multiple transgressions, is a transgression of defiled nature.

Non-transgression:

1. If one is very intelligent and is able to learn and absorb quickly;
2. If one has long learned the Dharma and is able to remember it;
3. If one already knows the meaning through reflection;
4. If one has attained imperturbable wisdom by thorough observation

⁵⁵ Translated as Jhāna in Pali.

⁵⁶ Where a Bodhisattva clings onto this bliss and does not pursue the higher goal of Buddhahood.

⁵⁷ Even so, one should not disparage Śrāvaka Dharma.

through the Buddha Dharma;

5. If one uses two-third of his daily time to learn the Buddha sūtras and just one-third to learn non-Buddhists scriptures.

If such a Bodhisattva who is skilful in worldly scriptures or evil heterodox commentaries, delights and clings onto them, not thinking that they are toxic, this is named a transgression, multiple transgressions, is a transgression of defiled nature.

[35] **Precept 27: Not Having Faith in Profound Dharma**

If a Bodhisattva, hearing the profound and true meaning of Bodhisattva Canon, the innumerable spiritual power of various Buddhas and Bodhisattvas, disparages and rejects them, declaring “These are not beneficial, not said by the Tathāgata, and are unable to bring ease and joy to sentient beings”, this is named a transgression, multiple transgressions, is a transgression of defiled nature. The transgression also applies if the disparagement arises because one contemplates improperly, or because one follows others.

The Bodhisattva, on hearing the supreme profound meaning but is unable to understand it, should have faith and sincerity⁵⁸, learning it in such a manner: “I am not a wise person, am blind without the eye of wisdom. The Tathāgata, observing via his eye of wisdom, teaches accordingly. The Tathāgata has other teachings (that I can understand), so why am I disparaging?” Such a Bodhisattva knows clearly that he is ignorant. Doing so, one contemplates and follows rightly the Dharma realized by the Tathāgata, does not transgress nor disparage out of non-comprehension.

[36] **Precept 28: Praising Oneself or Disparaging Others**

If a Bodhisattva, out of greed or ill-will, praises one’s merits or disparages others, this is named a transgression, multiple transgressions, is a transgression of defiled nature.

Non-transgression:

1. If one criticises the heterodox in order to highlight and promote the Dharma;
2. If one uses skilful means causing the other party’s defilements to be

⁵⁸ This does not refer to blind faith or has groundless blind acceptance as an end. The path towards Buddhahood requires Bodhisattvas to ultimately learn and comprehend all Dharma.

subdued, as has been said in precept 6;

3. If one instils faith in the non-believers, or increases and expands faith (and wholesome roots) in the believers.

[37] **Precept 29: Refusing to Listen to Dharma out of Arrogance**

If a Bodhisattva knows that a Dharma talk or discussion is taking place, out of arrogance or anger, refuses to attend, this is named a transgression, multiple transgressions, is a transgression of defiled nature. If acted out of laziness or slackness, such transgression is of undefiled nature.

Non-transgression:

1. If one is unable to comprehend (the Dharma taught);
2. If one is sick or weak;
3. If the other party teaches the contrary;
4. If it is for the sake of not disrupting the Dharma speaker;
5. If one has listened to it repeatedly, accepted and conformed, and knows its meaning;
6. If one is widely learned, conforms and practices accordingly;
7. If one is in the midst of cultivating dhyāna concentration and does not want any temporary disruption;
8. If one's faculties are dull, and thus find it difficult to realize, accept or conform.

[38] **Precept 30: Despising and Disparaging Dharma Teacher**

If a Bodhisattva despises Dharma speaker, pays no respect, mocks at, disparages, clings onto words instead of relying on its true meaning, this is named a transgression, multiple transgressions, is a transgression of defiled nature.

[39] **Precept 31: Not Rendering Assistance**

If a Bodhisattva, abiding in disciplinary precepts, seeing what others are doing, such as brainstorming issues, travelling, lawful business, farming crops, rearing animals, resolution of conflicts, auspicious gatherings and meritorious deeds, out of anger or hatred, does not do the same or render assistance, this is named a transgression, multiple transgressions, is a transgression of defiled nature. If acted out of laziness or slackness, such transgression is of undefiled nature.

Non-transgression:

1. If one is sick or weak;

2. If the other party can accomplish the task by themselves;
3. If the other party has many helping companions;
4. If what the other party is doing is not according to the Dharma or is wrong;
5. If one uses skilful means causing the other party's defilements to be subdued, as has been said in precept 6;
6. If one has prior agreement with another party;
7. If the other party has resentment against oneself (and is non-receptive);
8. If one is in the midst of cultivating wholesome deeds and does not want any temporary disruption;
9. If one is dull by nature;
10. If in order to uphold the wishes of the majority or motions passed by the sangha.

[40] **Precept 32: Not Visiting the Sick**

If a Bodhisattva, out of anger or hatred, does not visit a weak patient, this is named a transgression, multiple transgressions, is a transgression of defiled nature. If acted out of laziness or slackness, such transgression is of undefiled nature.

Non-transgression:

1. If one is sick or weak;
2. If one sends a capable person who connects well with the patient;
3. If one knows that the patient has kins;
4. If the patient is capable of looking after himself;
5. If the illness is frequent or chronic;
6. If one is in the midst of cultivating supreme deeds and does not want any temporary disruption;
7. If one is dull, and thus find it difficult to realize, accept or conform when abiding in such trying conditions;
8. If one visits another patient first.

Similar to sickness, the same applies to those suffering from poverty.

[41] **Precept 33: Not Correcting an Unwholesome Person**

If a Bodhisattva, out of detest, does not correct a sentient being who is doing unwholesome deeds that has results in the here-and-now and in future lives, this is named a transgression, multiple transgressions, is a

transgression of defiled nature.

Non-transgression:

1. If one does not have the wisdom;
2. If one is not capable;
3. If one gets another capable person to teach;
4. If the other party is able to self-correct;
5. If the other party has good spiritual friends⁵⁹;
6. If one uses skilful means causing the other party's defilements to be subdued, as has been said in precept 6;
7. If one's right speech causes abhorrence and hatred, harsh speech, contrary understanding or disrespect in the other party;
8. If the other party is stubborn and rebellious.

[42] **Precept 34: Not Repaying Kindness**

If a Bodhisattva, out of detest, does not thank or repay someone's kindness in equal or greater portion, this is named a transgression, multiple transgressions, is a transgression of defiled nature. If acted out of laziness or slackness, such transgression is of undefiled nature.

Non-transgression:

1. If it is beyond one's means;
2. If one uses skilful means causing the other party's defilements to be subdued, as has been said in precept 6;
3. If the other party does not accept one's gratitude.

[43] **Precept 35: Not Sympathetic to Sorrow and Unhappiness**

If a Bodhisattva, out of detest, does not console nor remove sorrow and unhappiness from a sentient being who has encountered difficulties related to kin or properties, this is named a transgression, multiple transgressions, is a transgression of defiled nature. If acted out of laziness or slackness, such transgression is of undefiled nature.

Non-transgression: Similar to not rendering assistance, as has been said in precept 31.

[44] **Precept 36: Not Giving Wealth**

If a Bodhisattva, out of anger or hatred, does not give food, drinks or clothing as requested, this is named a transgression, multiple

⁵⁹ In Sanskrit, this is "Kalyāṇamitra".

transgressions, is a transgression of defiled nature. If acted out of laziness or slackness, such transgression is of undefiled nature.

Non-transgression:

1. If one does not have (what is requested);
2. If the other party requests for illegal item(s);
3. If the requested item is not beneficial to the other party;
4. If one uses skilful means causing the other party's defilements to be subdued, as has been said in precept 6;
5. If the other party has broken the law, and not giving wealth to him is in conformance to the legal system;
6. If in order to uphold motions passed by the sangha.

[45] **Precept 37: Improper Care or Mentoring of Disciples**

If a Bodhisattva, caring and mentoring disciples, out of anger or hatred, does not teach according to Dharma, nor request from the Brahmins or householders clothing, food, furniture, medicine and accommodation whenever required, this is named a transgression, multiple transgressions, is a transgression of defiled nature. If acted out of laziness, slackness or in an unrestrained manner, such transgression is of undefiled nature.

Non-transgression:

1. If one uses skilful means causing the other party's defilements to be subdued, as has been said in precept 6;
2. If in order to uphold motions passed by the sangha;
3. If one is sick or weak;
4. If one gets another capable person to teach;
5. If the other party is capable, has many friends, or is virtuous and thus can acquire all required items himself;
6. If the other party has learnt and already know the Dharma;
7. If the other party is a heterodox who tries to steal the Dharma, and cannot be subdued.

[46] **Precept 38: Not being Cooperative**

If a Bodhisattva, out of detest, is not cooperative, this is named a transgression, multiple transgressions, is a transgression of defiled nature. If acted out of laziness or slackness, such transgression is of undefiled nature.

Non-transgression:

1. If the other party's act is unlawful or not according to Dharma;
2. If one is sick or weak;

3. If in order to uphold motions passed by the sangha;
4. If the other party's lawful act causes unlawful acts by many others;
5. If in order to subdue a heterodox;
6. If one uses skilful means causing the other party's defilements to be subdued.

[47] **Precept 39: Not Rejoicing in Others' Merits**

If a Bodhisattva, knowing others' meritorious deeds, out of detest, does not relay to others nor praise, or if one praises, one does not sing praises openly, this is named a transgression, multiple transgressions, is a transgression of defiled nature. If acted out of laziness, slackness or in an unrestrained manner, such transgression is of undefiled nature.

Non-transgression:

1. If in order to abide by the other party's wish to remain anonymous;
2. If one is sick or weak;
3. If one uses skilful means causing the other party's defilements to be subdued;
4. If in order to uphold motions passed by the sangha;
5. If in order to prevent various faults from arising in the other party, such as defilements, over-joyfulness, pride or wrongfulness;
6. If the merit is genuine but appears contrary;
7. If the teachings is genuinely wholesome but appears contrary;
8. If in order to eliminate evil heterodox views;
9. If waiting for the other party to finish his teaching.

[48] **Precept 40: Not Subjugating Sentient Beings**

If a Bodhisattva, seeing sentient beings who should be admonished, subdued or punished, out of defilement, does not admonish, or only admonish when one should subdue, or only subdue when one should punish, this is named a transgression, multiple transgressions, is a transgression of defiled nature. If acted out of laziness, slackness or in an unrestrained manner, such transgression is of undefiled nature.

Non-transgression:

1. If the other party is recalcitrant, incommunicative, not teachable or become detested if one attempts to teach;
2. If waiting for right timing;
3. If it causes quarrels or disputes, including legal suit or quarrels among Sangha members;

4. If it breaks up a Sangha;
5. If the other party is not fawning or crooked, is ashamed, and will repent and correct gradually.

[49] **Precept 41: Not Using Spiritual Power to Guide**

If a Bodhisattva has achieved various spiritual powers, as and when required, he should use them to instil fear⁶⁰ upon sentient beings, or receive them. If out of desire to avoid faithful offerings, one does not do so, this is named a transgression, multiple transgressions, is a transgression of undefiled nature.

Non-transgression:

1. If the other party becomes attached to the Bodhisattva's spiritual power;
2. If the other party is a heterodox who disparages the enlightened ones, and may establish evil views;
3. If the other party may become insane;
4. If it causes more misery to the other party.

[50] Great ones! The numerous Duṣkṛta are already spoken. If a Bodhisattva transgresses any one such dharma, one should repent accordingly, otherwise it will obstruct Bodhisattva precepts.

I hereby ask you great ones: "Is there purity herein?" (Repeat Three Times).

"Great ones! Your silence denotes purity herein. This should be upheld as it is!"

[51] Great ones! I have spoken the four Bodhisattva Pārājika Dharma and the numerous Duṣkṛta Dharma, these are Matreiya Bodhisattva mātṛkā spoken in unison: disciplinary precepts, precepts that encompasses wholesome dharma and precepts that encompasses sentient beings. All these precepts Dharma is able to evoke Bodhisattva practices and also complete the Bodhisattva path.

Great ones! Whoever aspires to attain anuttara-samyak-saṃbodhi should uphold them skilfully. Those who uphold them do not arise any thoughts of being in the era of semblance Dharma or complete degeneration of Dharma, they can then shine forth the true meaning in semblance Dharma, can cause the Right Dharma not to be eliminated, their mind to abide in

⁶⁰ This refers to the fear of wrong doings, and the fear of faults and dangers of birth-and-death.

stillness, themselves to attain Buddha Dharma, tirelessly teach and transform sentient beings, fulfil all wholesome dharma and swiftly attain Buddhahood!

菩薩戒本經

(出地持戒品中)

慈氏菩薩說

北涼天竺三藏法師曇無讖於姑臧譯

- [1] 皈命盧舍那，十方金剛佛；
亦禮前論主，當覺慈氏尊。
今說三聚戒，菩薩咸共聽；
戒如大明燈，能消長夜闇；
戒如真寶鏡，照法盡無遺；
戒如摩尼珠，兩物濟貧窮。
離世速成佛，唯此法為最！
是故諸菩薩，應當勤護持。
- [2] 諸大士！此四波羅夷法，是菩薩摩得勒伽，和合說。
- [3] **自讚毀他戒第一**
若菩薩，為貪利故，自歎己德，毀訾他人，是名第一波羅夷處法。
- [4] **慳惜財法戒二**
若菩薩，自有財物，性慳惜故，貧苦眾生，無所依怙，來求索者，不起悲心，給施所求；有欲聞法，吝惜不說，是名第二波羅夷處法。
- [5] **瞋不受悔戒第三**
若菩薩，瞋恚，出粗惡言，意猶不息，復以手打，或加杖、石，殘害恐怖，瞋恨增上；犯者求悔，不受其懺，結恨不捨，是名第三波羅夷處法。

[6] 謗亂正法戒第四

若菩薩，謗菩薩藏，說相似法，熾然建立於相似法，若心自解，或從他受，是名第四波羅夷處法。

- [7] 諸大士！已說四波羅夷法。若菩薩，起增上煩惱，犯一一法，失菩薩戒，應當更受。

今問諸大士：是中清淨不？三說

諸大士！是中清淨，默然故。是事如是持！

- [8] 諸大士！此菩薩眾多突吉羅法，是菩薩摩得勒伽，和合說。

[9] 不供養三寶戒第一

若菩薩，住律儀戒，於一日一夜中，若佛在世，若佛塔廟，若法，若經卷，若菩薩修多羅藏，若菩薩摩得勒伽藏，若比丘僧，若十方世界大菩薩眾；若不少多供養，乃至一禮，乃至不以一偈，讚歎三寶功德，乃至不能一念淨心者，是名為犯眾多犯；若不恭敬，若懶惰，若懈怠犯，是犯染污起；若忘誤，犯非染污起。

不犯者：入淨心地菩薩，如得不壞淨比丘，常法供養佛法僧寶。

[10] 貪財物戒第二

若菩薩，多欲不知足，貪著財物，是名為犯眾多犯，是犯染污起。

不犯者：為斷彼故，起欲方便，攝受對治，性利煩惱，更數數起。

[11] 不敬同法戒第三

若菩薩，見上座有德，應敬同法者，憍慢、瞋恨，不起恭敬，不讓其座；問訊、請法，悉不酬答，是名為犯眾多犯，是犯染污起。若懶惰懈怠，若無記心，若忘誤，犯非染污起。

不犯者：若重病，若亂心，若眠作覺想，問訊請法，悉不答者，是名不犯。若上座說法，及決定論時；若自說法，若聽法，若自決定論時；若說法眾中，若決定論眾中，不禮不犯。若護說者心；若以方便令彼調伏，捨離不善，修習善法；若護僧制；若護多人意。

[12] **不應供戒第四**

若菩薩，檀越來請，若至自舍，若至寺內，若至餘家，若施衣、食，種種眾具，菩薩以瞋慢心，不受、不往，是名為犯眾多犯，是犯染污起。

不犯者：若病，若無力，若狂，若遠處，若道路恐怖難，若知不受，令彼調伏，捨惡住善，若先受請，若修善法不欲暫廢，為欲得聞未曾有法，饒益之義，及決定論，若知請者，為欺惱故，若護多人，嫌恨心故，若護僧制。

[13] **不受施戒第五**

若菩薩，有檀越以金、銀、真珠、摩尼、琉璃，種種寶物，奉施菩薩；菩薩以瞋、慢心，違逆不受，是名為犯眾多犯，是犯染污起。捨眾生故。若懶惰懈怠，犯非染污起。

不犯者：若狂，若知受已，必生貪著，若知受已，施主生悔，若知受已，施主生惑；若知受已，施主貧惱；若知是物，是三寶許；若知是物，是劫盜得；若知受已，多得苦惱，所謂殺、縛、謫、罰、奪財、呵責。

[14] **不施法戒第六**

若菩薩，眾生往至其所，欲得聞法；若菩薩，瞋恨慳嫉，不為說法者，是名為犯眾多犯，是犯染污起。若懶惰懈怠，犯非染污起。

不犯者：若外道求短，若重病，若狂，若知不說，令彼調伏；若所修善法，未善通利；若知前人，不能敬順，威儀不整；若彼鈍根，聞深妙法，生怖畏心；若知聞已，增長邪見；若知聞已，毀訾退沒；若彼聞已，向惡人說。

[15] **不教悔罪戒第七**

若菩薩，於凶惡犯戒眾生，以瞋恨心，若自捨，若遮他令捨，不教化者，是名為犯眾多犯，是犯染污起。若懶惰懈怠，若忘遮他，犯非染污起。何以故？菩薩於惡人所起慈悲心，深於善人。

不犯者：若狂；若知不說，令彼調伏，如前說；若護他心；若護僧制。

[16] 不同聲聞戒第八

若菩薩，於如來波羅提木叉中，毘尼建立遮罪，護眾生故，令不信者信，信者增廣，同聲聞學。何以故？聲聞者，乃至自度，乃至不離護他，令不信者信；信者增廣、學戒，何況菩薩第一義度？

又復遮罪住少利少作少方便，世尊為聲聞建立者，菩薩不同學此戒。何以故？聲聞自度捨他，應住少利少作少方便，非菩薩自度度他，應住少利少作少方便。菩薩為眾生故，從非親里婆羅門、居士所，求百千衣，及自恣與，當觀施生堪與不堪，隨施應受。如衣，鉢亦如是。如衣鉢，如是、自乞縷，令非親里織師織；為眾生故，應畜積憍奢耶臥具、坐具，乃至金銀百千，亦應受之。如是等，住少利少作少方便，聲聞遮罪，菩薩不共學。住菩薩律儀戒，為諸眾生，若嫌恨心，住少利少作少方便者，是名為犯眾多犯，是犯染污起。若懶惰懈怠，住少利少作少方便，犯非染污起。

[17] 住邪命戒第九

若菩薩，身口諂曲，若現相，若毀咎，若因利求利，住邪命法，無慚愧心，不能捨離，是名為犯眾多犯，是犯染污起。

不犯者：若斷彼故，起欲方便，煩惱增上，更數數起。

[18] 掉戲戒第十

若菩薩，掉動，心不樂靜，高聲嬉戲，令他喜樂。作是因緣，是名為犯眾多犯，是犯染污起。若忘誤，犯非染污起。

不犯者：為斷彼故，起欲方便，如前說。又，不犯者：他起嫌恨，欲令止故；若他愁憂，欲令息故；若他性好戲，為攝彼故，為斷彼故，為將護故；若他疑菩薩，嫌恨違背，和顏戲笑，現心淨故。

[19] 倒說菩薩法戒第十一

若菩薩，作如是見，如是說，言：「菩薩不應樂涅槃，應背涅槃；不應怖畏煩惱，不應一向厭離。何以故？菩薩應於三阿僧祇劫，久受生死，求大菩提。」作如是說者，是名為犯眾多犯，是犯染污起。何以故？聲聞深樂涅槃，畏厭煩惱，百千萬倍，不及菩薩深樂涅槃，畏厭煩惱。謂

諸聲聞但為自利。菩薩不爾，普為眾生。彼習不染污心，勝阿羅漢；成就有漏，離諸煩惱。

[20] **不護譏嫌戒第十二**

若菩薩，不護不信之言，不護譏毀，亦不除滅。若實有過惡不除滅者，是名為犯眾多犯，是犯染污起。實無過惡而不除滅，非染污起。

不犯者：若外道誹謗，及餘惡人；若出家乞食，修善因緣，生他譏毀；若前人若瞋、若狂，而生譏毀。

[21] **不折伏眾生成第十三**

若菩薩，觀眾生應以苦切之言，方便利益；恐其憂惱而不為者，是名為犯眾多犯，是犯非染污起。

不犯者：觀彼現在少所利益，多起憂惱。

[22] **瞋打報復戒第十四**

若菩薩，罵者報罵，瞋者報瞋，打者報打，毀者報毀，是名為犯眾多犯，是犯染污起。

[23] **不如法懺謝戒第十五**

若菩薩，侵犯他人，或雖不犯，令他疑者，即應懺謝；嫌恨輕慢，不如法懺謝，是名為犯眾多犯，是犯染污起。若懶惰懈怠，犯非染污起。

不犯者：若以方便令彼調伏；若彼欲令作不淨業然後受者，不謝無罪。若知彼人性好鬥訟，若悔謝者，增其瞋怒；若知彼和忍，無嫌恨心，恐彼慚恥，不謝無罪。

[24] **不受懺謝戒第十六**

若菩薩，他人來犯，如法悔謝，以嫌恨心，欲惱彼故，不受其懺，是名為犯眾多犯，是犯染污起。若不嫌恨，性不受懺，是犯非染污起。

不犯者：若以方便令彼調伏，如前說。若彼不如法悔，其心不平，不受其懺，無罪。

[25] **嫌恨他戒第十七**

若菩薩，於他起嫌恨心，執持不捨，是名為犯眾多犯，是犯染污起。

不犯者：為斷彼故，起欲方便，如前說。

[26] **貪心畜眷屬戒第十八**

若菩薩，為貪奉事，畜養眷屬者，是名為犯眾多犯，是犯染污起。

不犯者：無貪心畜。

[27] **貪睡眠戒第十九**

若菩薩，懶惰懈怠，耽樂睡眠，若非時，不知量，是名為犯眾多犯，是犯染污起。

不犯者：若病，若無力，若遠行疲極；若為斷彼故，起欲方便，如前說。

[28] **世論經時戒第二十**

若菩薩，以染污心，論說世事經時者，是名為犯眾多犯，是犯染污起。
若忘誤經時，犯非染污起。

不犯者：見他聚話，護彼意故，須臾暫聽；若暫答他問未曾聞事。

[29] **不受師教戒第二十一**

若菩薩，欲求定心，嫌恨憍慢，不受師教，是名為犯眾多犯，是犯染污起。
若懶惰懈怠，犯非染污起。

不犯者：若病，若無力，若知彼人作顛倒說，若自多聞有力，若先已受法。

[30] **隨五蓋心戒第二十二**

若菩薩，起五蓋心，不開覺者，是名為犯眾多犯，是犯染污起。

不犯者：為斷彼故，起欲方便，如前說。

[31] **取世禪戒第二十三**

若菩薩，見味禪以為功德者，是名為犯眾多犯，是犯染污起。

不犯者：為斷彼故，起欲方便，如前說。

[32] **毀聲聞法戒第二十四**

若菩薩，如是見，如是說，言：「菩薩不應聽聲聞經法，不應受，不應學。菩薩何用聲聞法為？」是名為犯眾多犯，是犯染污起。何以故？菩薩尚聽外道異論，況復佛語？

不犯者：專學菩薩藏，未能周及。

[33] **背大向小戒第二十五**

若菩薩，於菩薩藏不作方便，棄捨不學，一向修習聲聞經法，是名為犯眾多犯，是犯非染污起。

[34] **不習學佛戒第二十六**

若菩薩，於佛所說，棄捨不學，反習外道邪論、世俗經典，是名為犯眾多犯，是犯染污起。

不犯者：若上聰明，能速受學；若久學不忘；若思惟知義；若於佛法具足觀察，得不動智；若於日日常以二分受學佛經，一分外典；是名不犯。

如是菩薩善於世典、外道邪論，愛樂不捨，不作毒想，是名為犯眾多犯，是犯染污起。

[35] **不信深法戒第二十七**

若菩薩，聞菩薩法藏甚深義，真實義，諸佛菩薩無量神力，誹謗不受，言：「非利益，非如來說，是亦不能安樂眾生。」是名為犯眾多犯，是犯染污起。或自心不正思惟故謗，或隨順他故謗。

是菩薩，聞第一甚深義，不生解心。是菩薩，應起信心，不諂曲心，作是學：「我本不是、盲無慧目；如來慧眼，如是隨順說；如來有餘說，云何起謗？」是菩薩，自處無知處。如是如來現知見法，正觀，正向，

不犯，非不解謗。

[36] **歎已毀他戒第二十八**

若菩薩，以貪、悲心，自歎己德，毀訾他人，是名為犯眾多犯，是犯染污起。

不犯者：若輕毀外道，稱揚佛法；若以方便令彼調伏，如前說。又不犯者：令不信者信，信者增廣。

[37] **憍慢不聽法戒第二十九**

若菩薩，聞說法處，若決定論處，以憍慢心、瞋恨心，不往聽者，是名為犯眾多犯，是犯染污起。若懶惰懈怠，犯非染污起。

不犯者：若不解，若病，若無力，若彼顛倒說法，若護說者心；若數數聞，已受持，已知義；若多聞，若聞持，若如說行；若修禪定不欲暫廢，若鈍根，難悟、難受、難持；不往者，皆不犯。

[38] **輕毀法師戒第三十**

若菩薩，輕說法者，不生恭敬，嗤笑、毀訾，但著文字，不依實義，是名為犯眾多犯，是犯染污起。

[39] **不同事戒第三十一**

若菩薩，住律儀戒，見眾生所作，以瞋恨心，不與同事，所謂：思量諸事，若行路，若如法興利，若田業，若牧牛，若和諍，若吉會，若福業。不與同者，是名為犯眾多犯，是犯染污起。若懶惰懈怠，犯非染污起。

不犯者：若病，若無力，若彼自能辦，若彼自有多伴，若彼所作事非法，非義；若以方便令彼調伏，如前說；若先許他，若彼有怨，若自修善業不欲暫廢，若性闇鈍，若護多人意，若護僧制；不與同者，皆不犯。

[40] **不看病戒第三十二**

若菩薩，見羸病人、以瞋恨心，不往瞻視，是名為犯眾多犯，是犯染污起。若懶惰懈怠，犯非染污起。

不犯者：若自病，若無力，若教有力隨順病者，若知彼人自有眷屬，若彼有力，自能經理；若病數數發，若長病，若脩勝業不欲暫廢，若闇鈍，難悟、難受、難持，難緣中住；若先看他病。

如病，窮苦亦爾。

[41] **不諫惡人戒第三十三**

若菩薩，見眾生造今世後世惡業，以嫌恨心，不為正說，是名為犯眾多犯，是犯染污起。

不犯者：若自無智，若無力，若使有力者說，若彼自有力，若彼自有善知識；若以方便令彼調伏，如前說；若為正說，於我憎恨，若出惡言，若顛倒受，若無愛敬；若復彼人性弊[怡-台+龍]悞。

[42] **不報恩戒第三十四**

若菩薩，受他恩惠，以嫌恨心，不以答謝，若等、若增、酬報彼者，是名為犯眾多犯，是犯染污起。若懶惰懈怠，犯非染污起。

不犯者：若作方便而無力，若以方便令彼調伏，如前說；若欲報恩而彼不受。

[43] **不忍憂惱戒第三十五**

若菩薩，見諸眾生，有親屬難、財物難，以嫌恨心，不為開解，除其憂惱，是名為犯眾多犯，是犯染污起。若懶惰懈怠，犯非染污起。

不犯者：如前不同事中說。

[44] **不施財戒第三十六**

若菩薩，有求飲食、衣服，以瞋恨心，不能給施，是名為犯眾多犯，是犯染污起。若懶惰懈怠，犯非染污起。

不犯者：若自無，若求非法物，若不益彼物；若以方便令彼調伏，如前

說；若彼犯王法，護王意故；若護僧制。

[45] **不如法攝眾戒第三十七**

若菩薩，攝受徒眾，以瞋恨心，不如法教授，不能隨時從婆羅門，居士所，求衣、食、臥具、醫藥、房舍，隨時供給，是名犯眾多犯，是犯染污起。若懶惰懈怠放逸，犯非染污起。

不犯者：若以方便令彼調伏，如前說；若護僧制，若病，若無力，若使有力者說，若彼有力，多知識，大德，自求眾具；若曾受教，自己知法；若外道竊法，不能調伏。

[46] **不隨他戒第三十八**

若菩薩，以嫌恨心，不隨他者，是名為犯眾多犯，是犯染污起。若懶惰懈怠，犯非染污起。

不犯者：若彼欲為不如法事，若病、若無力，若護僧制；若彼雖如法，能令多人起非法事；若伏外道；若以方便令彼調伏。

[47] **不隨喜功德戒第三十九**

若菩薩，知他眾生有實功德，以嫌恨心，不向人說，亦不讚歎，有讚歎者，不唱善哉，是名為犯眾多犯，是犯染污起。若懶惰懈怠放逸，犯非染污起。

不犯者：知彼少欲，護彼意故；若病；若無力；若以方便令彼調伏；若護僧制；若令他人起煩惱，起溢喜，起慢，起非義，除此諸患故；若實功德，似非功德；若實善說，似非善說；若為摧伏外道邪見；若待說竟。

[48] **不行威折戒第四十**

若菩薩，見有眾生應呵責者，應折伏者，應罰黜者，以染污心，不呵責；若呵責，不折伏；若折伏，不罰黜；是名為犯眾多犯，是犯染污起。若懶惰懈怠放逸，犯非染污起。

不犯者：彼不可治，不可與語，難可教誨，多起嫌恨；若觀時；若恐因彼起鬥諍相違，若相言訟，若僧諍；若壞僧；若彼不諂曲，有慚愧心，

漸自改悔。

[49] **神力不攝戒第四十一**

若菩薩，成就種種神力，應恐怖者，而恐怖之；應引接者，而引接之；欲令眾生消信施故，不以神力恐怖，引接者，是名為犯眾多犯，是犯非染污起。

不犯者：若彼眾生更起染著，外道謗聖，成就邪見，一切不犯。若彼發狂，若增苦受。

[50] 諸大士！已說眾多突吉羅法，若菩薩，犯一一法，應作突吉羅懺。若不懺者，障菩薩戒。

今問諸大士：是中清淨不？三說

諸大士！是中清淨，默然故，是事如是持。

[51] 諸大士！我已說菩薩四波羅夷法，眾多突吉羅法，此是彌勒世尊摩得勒伽和合說，律儀戒，攝善法戒，攝眾生戒。此諸戒法，能起菩薩行，能成菩薩道。

諸大士！欲發心求阿耨多羅三藐三菩提者，當善護持。若護持者，不起像法法滅盡想，能令像法實義熾然，能令正法永不滅盡；心得止住，自成佛法；教化眾生，常無勞倦；善業畢竟，速成佛道！